

Light of Truth

VOL. XXI.

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NO. 2



MRS. W. HIBBITTS.

An Exponent of the
Philosophy of Life.

HARPER ILL'S SYN. COLSON

Light of Truth

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JULY 16, 1892.

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MRS. W. HIBBITTS.

An Exponent of the

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Department of Astrology

EDITED BY Julius Erickson

Persons desiring information on subjects connected with this department will address their communications Julius Erickson, 3001 1/2 St. Vincent Ave., St. Louis, Mo.

PART IV.

Taurus represents the animal world who feed on grain and grass and by the labor of the bull, (anciently the bull was used in place of the horse to draw the plow) Virgo who forms the other angle promises sustenance in the ripening grain of Autumn so essential to the welfare of the "lowing kine" which Taurus so worthily earned in the laborious work of spring. The Sun in Taurus also personifies the creative element of the animal world in spring as also the fecundity of earth's soil so beautifully illustrated by the sign of the Virgin or Virgo at the close of summer's reign holding a distaff, typical of "industry," or a sheaf of ripened wheat, typical of the fruits of the husbandman's labor in tilling the stubborn earth, this trine is completed by the earthy sign of the Goat "Capricorn," which illustrates the "improvidence" of many, for in the winter time after the garnering of the generous summer's fruits, the goat having laid by us store for long winter's dreary days, is forced to climb the steep mountain sides in search of green pasture and compelled to "browse" on the little tufts of verdure here and there. The spirit of this is: lay by of the fruits of "summer" and thus fortify yourself against this liability of being compelled to "browse" off the cold charity of a colder world.

The signification therefore of the earthly trigon is the element of "work" or the "serving" trine. The characteristics of the Taurus nature is the "worker" or spirit of plodding ambition with the yoke of toil upon his neck. (Remember Taurus rules the neck). For with the toil of Taurus in the spring, the earth yields the sheaf of wheat in autumn's waning days. Venus and the Moon rules this triplicity, and as they naturally represent the female element, so too the earth represents the "mother of all things." Metaphorically is the handmaid or servant of man.

Venus rules the early days of spring's generous promise—Taurus—and the fruitful days of autumn's yield—Libra—and is the harbinger of pleasures and loves enjoyment to follow the days of toil. The spirit conveyed is that of the subserviency of the earthly or animal dominion to the overpowering direction of the spiritual or fiery trine.

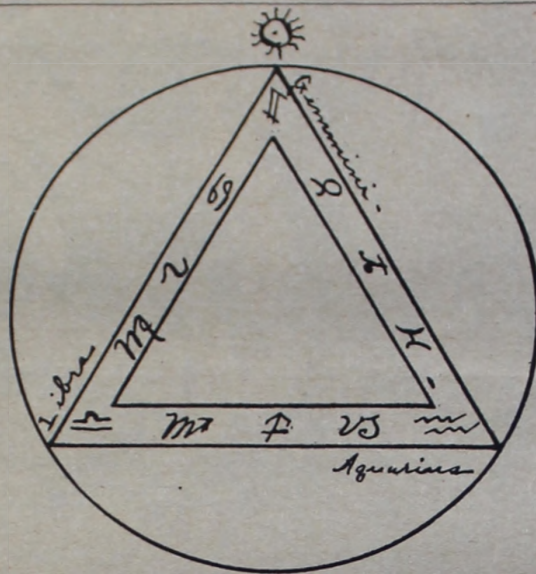
The next triplicity to be examined is the "Airy," of which Gemini, "the twins," forms the leading asterism.

"Elate to fill the interval of space,
Air followed next in lightness as in place."
—Ovid.

As the Sun enters Gemini, the balmy air of later spring suffuses the zones of earth in genial embrace; and with friendly trine Sol sheds his vivifying, potent beams on the other airy signs—Libra and Aquarius.

This trine is ruled by Mercury and Saturn. As Mercury rules Gemini, his influence is here indicated as the "messenger who flies through the air." As the slightest flower seed is blown by the balmy air of later spring to some far distant land, there to fructify, to reproduce and glorify with sweet incense the balmy air of autumn's dying days. So too, the mind by its thoughts can purify the atmosphere surrounding our own selves, and by kindly deed or noble act carry our own "elemental air" and send our thoughts to permeate the ether surrounding our friends on distant shores, i. e., our thoughts expressed in writings will bring back the land, the home, the site, the very "air" of scenes so far away.

As the spirit of the earthly trine personifies the laborer, this personifies the idealist, the thinkers, the romancist, the educator or conferrant of intellect. The leader of this trine, Gemini, represents



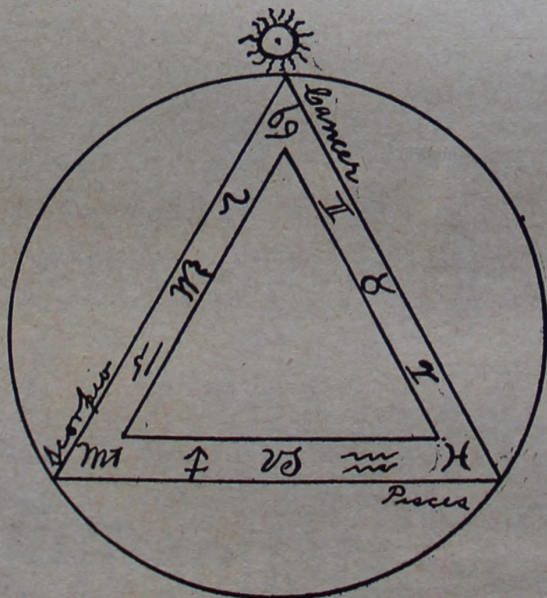
resents intellect in its primal state, childhood. The other asterism, Libra, is governed by Saturn and stands at the inner door of autumn with blindfold eyes and balanced scales light as air, as you have thought (or acted) during the passage from Π , innocent childhood, to the mature days of manhood and judgement—Libra, Justice—so shall you reap. By good deeds and proper works you reap a rich harvest. Your deeds alike, both good and bad are measured in the "balance" of inexorable time, and Saturn, the destroyer, stands ready at the fall with hour glass and scythe in hand, ready to cut down and scatter the chaff to the sighing winds of autumn's mournful dirge.

The lesson taught by this trine is: He who learns nothing of the "mind," from childhood to old age; has lived a life of worse than uselessness.

The next trine to engross our attention is the "Watery," of which Cancer, "the crab," is the leading asterism.

"Water last in station as in birth
Embraced with humid zone the solid earth."
—Ovid.

This triplicity is eminently termed the fruitful signs. When the Sun enters Cancer, his light falls in powerful trine upon the other two signs of this trigon; Scorpio and Pisces, all dwell



lers in watery habitations. As Cancer marks the Summer solstice, the Sun arriving there shines with fierce ardour upon earth, hastening the ger-

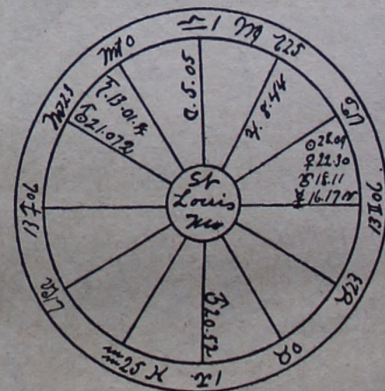
mination of the seeds and promising the ripening of the orchard fruits when he enters the fruitful sign Scorpio in the closing of October's days. The sense conferred by this trine is that fruitfulness is made a part of man's dominion over fire, earth and air, and symbolizes the divine injunction "be fruitful and multiply." So too, these signs denote that the power of the Sun's heat in Cancer is part of this mysterious, allegorical personification of the "sign" which promise the fruitfulness of the earth to those who have labored in the vineyards of the world. Therefore this trine denotes the ceaseless, reproductive, procreative element in nature. Either of these signs rising at a birth denotes in some measure the creative, generative powers latent in the physical and mental forms.

This completes in a short measure the treatise on the triplicities. And we will now examine the "squares."

The first square we will examine is the movable cardinal, composed of φ , ϖ , $\var�$, and $\var�$. They are called cardinal for two reasons, one is, because at the spring or beginning of the solar astrological year they represent the 4 points. φ at the east, ϖ at the north, $\var�$ at the west, and $\var�$ at the south; the other is because they mark the Sun's entry into the 4 seasons. Called movable because when the Sun enters either of those signs, or Spring, Summer, Autumn, or Winter, the seasons are likely to be a trifle early or late according to local or atmospheric conditions prevailing. The next square is the "fixed," viz., δ , δ , μ , μ . When the Sun arrives at either of those signs, the season is "fixed" or in the middle of Spring S. A. or W. The next square is the common, π , μ , π , μ . The last month of the four seasons are governed by them, for by that time the season has become "common" and soon changes to the movable order again.

It will now be in order to examine each sign of the Zodiac so as to impress upon the reader the various attributes of the asterisms. For be it understood that when a sign ascends at the birth of an individual or at the commencement of a great enterprise, such a sign carries with it a fixed, occult, spiritual meaning which has significance in a potent, subtle manner over the subject under its influence. I will illustrate this peculiar power by two well known facts in history fresh in the minds of every one. The following horoscope shows the position of the "signs of heaven" and the planets therein at the moment Chairman Thurston declared Major McKinley the nominee of the Republican Party at St. Louis, Mo., June 18, 1896, at 6.14 p. m., exact:

6.14 P M
6.00 Noon Mark
12.14
— June 18th 1896



The celestial Saggiarius, the "bowman," was rising on the eastern horizon. The bowman typifies the "hunter," and this characteristic was conferred upon McKinley as the Republican "hunter." This sign is clearly referred to in Genesis xlix., 22 v.: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."

To be Continued.

UNIVERSALISM — UNITARIANISM
SPIRITUALISM.

BY GILES B. STEBBINS.

Early in the century John Murray, the apostle and pioneer of Universalism in this country, was tossed on the beach of Long Island from a wrecked vessel in which he had embarked from London. A farmer near at hand found him, and knew him at once as the man he had seen in a wonderful dream, and for whom, prompted by that vision, he had built a church in which the coming man should preach "the love of God sufficient to save all mankind."

John Murray he knew as the man, and in the church started the Universalist movement—a light and blessing to many weary and waiting souls. That great movement had its origin in a Spiritual vision. It has done a good and needed work. Today it has a conservative and radical wing, as have most religious bodies. A Universalist editor now in active service thinks his leading duty and aim to be the holding and preserving of "the historic faith," to which he wants no added wealth. He represents the conservative side. In politics a "Bourbon" has been wittily defined as "a man who learns nothing and forgets nothing." This editor may pass for a Universalist Bourbon. An eloquent and able preacher of the denomination upholds the good in its historic faith, but pleads for "more light." He is on the progressive side.

A few Universalist preachers have been, and are, Spiritualists. Rev. Linus Paine, a veteran who passed away from Friendship, Allegheny county, N. Y., full of years and honor, was one. Cephas B. Lynn, a well known Spiritualist and an able speaker, has been licensed as a Universalist preacher in New England. Of course they accept him, Spiritualism and all, which is to their credit. Among them are a fair number of Spiritualists, and many decidedly opposed and ignorant of the subject. Most of their clergy ignore or oppose it; their denominational journals take like ground, yet there is a good deal of interest among their members, especially those isolated from Universalist preaching. As a denomination they hold on to the old idea of the Bible as "the infallible word of God, yet many of their members doubt it, and some of their best preachers have left it behind.

Sixty years ago, after Universalism had started, the Unitarian movement began in Boston as a mental and moral revolt against the Puritan conception of the total depravity of man and the wrath of God. Universalism emphasized the Divine goodness; Unitarianism emphasized the worth and dignity of man, and his capacity for endless culture, the field for which a good father had provided. William Ellery Channing was its apostle and pioneer. Its clergy have been accomplished scholars, and have done good service in rational Bible criticism, for humane views of theology, and for liberal thought, good morals, good manners, liberal and rational religion, with more reason than intuition or emotion, and therefore a little cold, have increased with Unitarianism. As a denomination they have moved on, and for this should have due credit. In 1832 R. W. Emerson gave an address to the students of the Divinity school at Cambridge, which transcended Bibles and

creeds and put the soul above them. In 1837 Theodore Parker preached a great sermon on "The Transcendent and Permanent in Christianity," at the ordination of Rev. Mr. Shackelford, Unitarian, at Lexington, Mass., and took frank ground against an infallible Bible or a miraculous Jesus. Both these men were marked as black sheep, tabooed and persecuted by most of the Unitarian clergy. Only brave John Pierpont (the veteran Spiritualist) and three others would exchange pulpits with Parker. A western Unitarian preacher, Rev. M. Forbush of Detroit, gave, a few years ago, an able talk on historic and modern Unitarianism, in which he said that these famed discourses of Emerson and Parker were cornerstones of the denomination today. The Christian Register, in Boston, a Unitarian journal, is frankly committed in favor of the Bible as a book valuable but not infallible, and of "the man Christ Jesus," not the superhuman and miraculous Christ.

As to spirit presence in the Bible they are in the fog, while there are many Spiritualists among them. The trances and visions of the Testaments puzzle them sorely, and they slide over them in a way quite absurd. There is more solid sense, critical judgment and rational light in Dr. Eugene Crowell's two volumes on "The Identity of Primitive Christianity, and Modern Spiritualism" than in all the Bible criticisms and interpretations of Unitarian scholars for the last twenty years.

But the Unitarians as a denomination are frankly committed in favor of "no finality in religion," and so stand near the golden gateway to spiritual life.

It has taken them some forty years to accept Emerson and Parker—stones which their chief builders then rejected—as corner-stones of Unitarianism. We will give them twenty years to use Spiritualism—another rejected stone—as one more corner-stone. Larger faith, deeper insight and intuition, more knowledge and thought of man as a spirit, "the touch of a vanished hand," stirring the deeper feelings, will bring them to this; or they must become Atheists and Materialists, as must the Universalists, the Hicksite Quakers, and all manner of liberal Christians; for they are all at the dividing of the paths and must take the one to Spiritualism, or the other to Materialism.

They fail to see the close unity between the thought of Channing and the Emersonian view of man as "a spirit served by a bodily organization," and the ideal of thoughtful Spiritualists. They have no infallible Bible, no miraculous Jesus, no vicarious atonement, and need something instead of these outgrown doctrines.

They little dream, many of them, that Spiritualism in its higher aspects is to be their ally and bulwark, their inspiring light, against paltering and enervating Agnosticism and gloomy Materialism—their heartease in dark hours. From the heterodox portion of the religious world we shall expect comparative fairness and justice, yet not broad and clear comprehension until it comes with fair and thorough discussion and investigation. With that they will gain spiritual light, and we, it is to be hoped, shall lose crudity and folly, and so gain by that loss.

The tendency of our day among liberal religious people is to follow the light within, to walk erect and free in

that light. The soul is higher than any dogma. All such are drawn toward the spiritual philosophy. Preachers touched by its glory, like M. J. Savage, bring out audiences alive and in earnest.

WHAT CAN WE DO?

For the people—whether poor or rich in material things, whether unlettered or scholarly—all must be reached.

1. Hold up a high standard of ethics and morals, of conduct and character. Let honor, fidelity to home and family and marriage, temperance, chastity, self-control, spiritual culture and a living interest in all wise reforms abound among us.

2. Hold high, with clearness and positive confidence, the facts of spirit-presence and power; as illustrating immortality; as emphasizing a spiritual philosophy; as giving light and life to natural religion; and let these facts be rounds to the ladder by which we climb, not clogs to hold us down.

3. Learn more of the inner life of man and of the soul of things, and so cultivate our own wonderful powers reverently and freely.

4. Weed out illusion and falsehood, hold mediums morally responsible for their acts and words as we hold each other, and no more excuse them for being controlled and led to bad ends than we excuse others who fall into criminal ways from evil influences and their own pitiful weakness.

5. In public meetings, especially in the great campmeetings soon to be held, let there be such dignity and earnestness and inspiring enthusiasm of speech and action as shall command respect, win confidence, and reach heart and soul. Let no speaker, "controlled" or normal, who has little to say, be put forward unwisely and to their own harm. Let light from the spirit-world within and above glow in all hearts and uplift all souls.

A three months' subscription with premium for 25 cents. See explanation in editorial column.

THE SPIRIT LIFE

G. W. BRADFORD.

From the concurrent testimony of all sorts of religious sects there is obviously one truth which is common to all, and that is—

"The Spiritual records itself in the natural."

We however need not go to religious creeds to be assured that "the Spiritual may manifest itself in the material," for it is constantly in evidence that "the order of the material universe is delicately responsive to the demands of the Spiritual realm."

Science attributes the changes that are being produced in nature to natural law or to the forces of chemistry and mechanics. But these are not the only forces in nature, and where an event is "incredible" or "contrary to the laws of nature" it is not going outside the realm of truth to declare that there is a co-operation of the spirit forces with the material forces, producing it. The results can not be predicted by natural law, but they can be tested by the senses, and they prove that effects in the realm of nature are not wrought out solely by material forces.

There are many evidences that compel our belief in the existence of the Spiritual realm, and in the interplay of Spiritual forces with the forces of the material creation. There is not a religious system in the world that claims that the Spiritual life is a product of the human or earth life. It is not a product of the body, but it is the birth, or bringing forth, of another life, a higher force, dormant or undeveloped, in the human life.

Christianity is the introduction

"from above," of a new force into the human life. Its operation is upon the natural powers, and consists in raising these powers up to the level of the impelling power. According to it, Spiritual life and Spiritual excellence are not dormant qualities in the hearts of men only needing awakening, but are conferred upon men "from above" and are "the gift of God." It even goes further and claims that "The Gospel" is not a human invention, but a divine revelation, established to deliver humanity from the inherent evil within itself. The change produced in humanity, or the individual, by the introduction of Christianity as a force is not the restoration of the natural powers to a former supposed condition, but consists in a "casting out" of the old man and the substitution of "the new man in Christ Jesus." That is, the introduction of this new force into the old channels of action is not a transforming of those channels, but a creation of new and different results from their previous action, for "all things are become new."

The methods of Christianity in humanity are a beginning—a growth and a full development. It begins in the individual and spreads to society and the nation. It begins in a voluntary acceptance, a yielding to the influence of Spiritual truth, and ends in loyal obedience to its authority.

In all this there is no essential difference, or departure, from the teachings of Spiritual philosophy, but in the latter individual personality is retained, though manifesting the power and control of spirit forces. It must however, be frankly conceded that the present theology has been wrought into the faith and practice of mankind by the church fathers, rather than founded upon the Bible. By that I mean that a large part of what constitutes the religion of the world comes, not from written authority, but from oral teaching. The fact remains, however, that man must have some form of religion, some conception of higher motives for action, and some ideal of a higher life than that which the light of nature presents.

The soul of man (a term used to designate the spirit, the part of man superior to and only an inhabitant of the body), no eye hath seen or hand handled, yet through the organism of the body has been heard to speak and been felt in its loving ministrations. This Spiritual part of man has no medium of communication while "clothed upon" with its human body, as the Bible expresses it, other than through the organisms of that body. There can be no other way while inhabiting the earth plane.

One of the most pronounced orthodox preachers in intellectual Boston says: "No self-evident truth can be reversed even in imagination, and it is a self-evident truth that there is a Spiritual kingdom," by which I take it he unintentionally indorses the truth of Spiritual philosophy on this point. But a grander man than Joseph Cook has left this record: "There is a natural body and there is a Spiritual body. How be it that was not first which is Spiritual, but that which is natural," etc., etc.

Both of these "fishers of men" possess a common belief, and that is not so much the dual nature of man as the fact that the germ of "the body which shall be," or the Spiritual, is revealed through the earthly or material body.

There is a charm in life—a wonderful charm in living, but the charm lies in what constitutes that which is to be, rather than in what now is. That is, the revelation of the purposes of man's operations, and the excellence of his reasons for believing in what the supposed results will be, make the study of man at once interesting and

(Continued on 7th Page.)

CORRESPONDENCE

NEWS NOTES.

Dr. C. H. Figuers is in Cincinnati.
Capt. C. Pfounders is sojourning in Japan.

Dr. Schlesinger is on a visit to Portland, Ore.

Bangor, Me., has a Spiritualists' Literary club.

Mrs. M. J. Wentworth has been lecturing in Maine.

Carlos Wright is doing missionary work in Wisconsin.

Prof. A. Aksakof is at present in St. Petersburg, Russia.

The First association of Philadelphia was founded in 1852.

Lookout Mountain camp opened July 4 and will close July 1.

Mrs. Rose L. Bushnell will shortly make Chicago her home.

Oneida Lake camp will have Lyman C. Howe for Aug. 4 and 5.

Parlor services are held at Mrs. C. McFarlin's, Winona, Minn.

Dr. Henry Slade is ill at his home, Westfield, Chaut. Co., N. Y.

Mrs. Spencer of Lynn, Mass., spoke at Keene, N. H., last week.

Dr. A. Hasenclever has gone to Thunder Bay, Mich., for the summer.

The First Spiritual church of Pittsburgh, Pa., has enlarged its hall.

One of the most popular healers in Connecticut is Mrs. F. A. Thrall.

Dr. R. Greer and wife of Chicago celebrated their golden wedding recently.

The camp at Grand Ledge, Mich., opens July 25. J. P. Russel, secretary.

Dr. R. J. Perry has been conducting hypnotic seances at the Northwestern camp.

One thousand people attended the opening of the N. W. Camp at Minneapolis.

Brighton, Mass., has secured Mrs. G. M. Chapman for the whole of next season.

L. R. Cody held the first Spiritual meeting at Guanajuato, Mexico, on the 6th ult.

The Temple society of Boston will open the fall season with Helen Stuart Richings.

Mrs. Dee is holding her usual Sunday afternoon services at 758 W. 7th st., Cincinnati.

Address S. H. Ewell, Romeo, Mich., for information concerning the Island Lake camp.

The Forsters gave public materializations in the Minneapolis camp ground auditorium.

Miss Ida F. Wright of Washougal Clark Co., Wash., has become an automatic writer.

Miss E. Jerman of Westfield, N. Y., has gone to Sea Island City for a summer vacation.

Wade M. Smith is the genial president of the First Spiritual church of Austin, Texas.

J. M. White has been giving satisfactory tests in Dubuque, Ia., writes Mrs. M. Akerly.

Mrs. M. C. Thomas, the well known Georgia medium, has located at Kirkwood, that state.

E. H. Carpenter of East Providence, R. I., is battling the vaccination practice in his section.

Dr. C. B. Burnish, V. D., of Paulsboro, N. J., is taking up the pen in favor of Spiritualism.

The Freeville, N. Y., camp opens July 25th with Mrs. Richmond, E. J. Bowtell and Frank Ripley.

Mrs. Waterman of Cleveland has gone to her "Sunflower Cottage," Lake Brady, for the camp season.

Dr. J. C. Townsend has been serving the Pittsburg church acceptably, with Maggie Gaule as test medium.

Mrs. Orpha E. Hammond has taken up her headquarters at Cassadaga camp for the season as usual.

Worcester, Mass., will have Prof. W. F. Peck for October, November and December of the coming season.

The Marshalltown (Iowa) camp begins Aug. 21 and closes Sept. 20. Miss L. P. Beeson, Albion, Ia., secretary.

Mrs. E. L. Dearborn of Brooklyn holds seances at 242 W. 23d st., New York city, on Wednesdays and Fridays.

Mrs. J. W. Robinson has returned from her recent trip, and is again located at 207½ Polk st., San Francisco.

B. F. Robinson of McLean, N. Y., is publishing a "Leaflet" in the interest of the Central N. Y. Spiritual association.

J. W. Dennis writes that Buffalo has three societies and that all is serene, and that this city enjoys a large home talent.

The San Diego, Cal., Spiritual society has re-elected Mrs. Nettie Riley as its president and Mr. Newcomb as its secretary.

The Elmira (N. Y.) Advertiser gave Frank Ripley's seance a two-column notice. Quite a balm for an appreciative soul.

Chas. Dawbarn, Mrs. R. S. Lillie and Mrs. J. J. Whitney constituted the interesting trio at Trestle Glen camp, California.

Prof. Wm. Crookes, inventor of the Crookes tube, has been knighted by Queen Victoria. Both are believers in Spiritualism.

Mrs. Kingsley Carpenter has been serving the friends at Jamestown, N. Y., with satisfaction. She left there for Lily Dale camp.

At the annual meeting of the Boston Spiritual Lyceum Mr. Geo. S. Lang was elected president, and A. C. Armstrong, secretary.

Mrs. Edith E. R. Nickless has been ministering to wants of the friends at Portland, Me., with great satisfaction, writes M. A. Black.

Spiritual meetings are held every Wednesday evening at the private residence of Mr. Sol Palinbaum, 856½ Isabella st., Oakland, Cal.

Two new luminaries in the field announce themselves as Mrs. Lizzie Kelly assisted by Prof. Dunham. They are at present in Baltimore.

Dr. N. Schenkel, recently passed away at Pittsburgh, Pa., was president of the F. S. C. for nearly three years, and a highly respected citizen.

At the annual meeting of the Salem Mass., Spiritualists' society, Mr. W. A. Peterson was elected president and Mrs. Harriet Gardner secretary.

John Brown of Ensenada, Lower California, claims conscious mediumship with a known control twenty-four years before the Rochester rappings.

The Douglas hall meetings in Cincinnati have been discontinued until Sept. 8th. The Ladies' Aid have discontinued their Thursday meetings till Sept. 2.

Mr. J. Frank Baxter has April and May of 1898 open, also a few scattered dates of next season, which can be secured by writing him at 46 Tudor st., Chelsea, Mass.

Mr. and Mrs. J. D. Brookenshire, on their way to Grand Junction, Colo., stopped at the home of the Rev. Marguerite St. Omer Briggs, Cincinnati, to have their child baptized.

The Philadelphia Spiritualists' society announces the following talent for next season: Irene Stephenson, C. Fannie Allyn, Dr. Adah Sheehan, F. A. Wiggin, Prof. Lockwood, E. W. Sprague.

Frank Ripley gives tests at Elmira, N. Y., tomorrow, and at Genoa, N. Y., next Sunday. He will be at the Freeville, N. Y., camp by the 25th, where he remains till Aug. 8th.

Eva Payne Hopkins has just closed a four months' engagement at Owosso, Mich. Before leaving the friends gave her a farewell reception at the home of Mrs. May Ayres, state secretary.

Rev. J. C. Hogan of the M. E. church will speak on temperance, and Rev. J. M. Scott of the Unitarian church will speak on occultism at the Spiritualist campmeeting at Freeville, N. Y.

John Eggleston is still at the fore. In a recent issue of a contemporary he proves that he is as good in the use of writing ink to defend the cause as he is in selling printers' ink to enlighten the world.

The First Spiritual church of Cincinnati has leased the old Lutheran church on Elm street, near Ninth, and will open services with Mrs. Adah Sheehan as speaker, on Sunday, July 11—the latter having volunteered her services.

The Haverhill (Mass.) Spiritual union has closed its Sunday sessions for the summer, but the Thursday evening developing circles will be continued. Mr. and Mrs. Jones have been elected as managers and Mrs. Eliza Douglas as clerk of the same.

Following are the latest transitions from our ranks: W. D. Morse of Searesmont, Me.; Ed R. Thomson of Hudson, N. Y.; Mrs. A. Duffy of Providence, R. I.; Ed Houghton of Haydenville, Mass.; G. W. Wilson of San Jose, Cal., and Mrs. H. Calef of Big Pine, Cal.

Mr. J. Frank Baxter will serve Fort Wayne, Ind., the Sundays of October, November and December, '97. Any places of easy access desiring his services week evenings, while he is in that section, can avail by writing him at 46 Tudor st., Chelsea, Mass.

In June Mr. J. Frank Baxter has been busy, lecturing in Greenwich, Deerfield, Greenfield, Pigeon Cove, Rockport, Plymouth and other places in Massachusetts. Ware, probably, and Plymouth again surely, will hear him July 11 and 18 respectively, after which his camp season will busy him till well into September.

The Spiritualist Workers' training school closes on the 15th inst. Moses and Mattie E. Hull regretfully bade farewell to it on the 8th and started for the Winfield (Kan.) camp. The good wishes of the students follow them. The school was left in the competent hands of Rev. A. J. Weaver, Prof. D. M. King, and Mr. Hull's daughter, Mrs. Jahnke.

Three months' trial subscription free by purchasing "Psychic World." See advertisement on eighth page.

M. V. S. A.

The 15th annual meeting of this camp association takes place at Mt. Pleasant Park, Clinton, Ia., from Aug. 1st to 29th.

Among the speakers engaged are Moses Hull, Mrs. Edith Nickless, J. F. Baxter, J. C. F. Grumbine, Mrs. Georgia Cooley and the president, Col. J. Freeman.

Among the mediums engaged are C. E. Winans, Mrs. J. M. Tripp, Mrs. Mabel Aber Jackman, Mrs. W. L. Thompson, Mrs. Elsie Reynold, Mrs. Emma E. Foster, Frank N. Foster, Dr. Jacob Swanson, B. F. Poole, Max Hoffman, Mrs. Frances Ruddick, Ben F. Hayden, Mattie E. Hayden, Prof. W. J. Way, Ben F. Foster, J. M. White, C. J. Barnes, Mrs. Mary A. Barkaloo, Mrs. J. W. Kratz, Mrs. John Lindsey, Prof. Arthur, Dr. O. G. W. Adams, Bangs Sisters, Rev. William Harroun, G. O. Beckwith-Ewell and Dr. Willis Edwards.

For circulars address M. H. McGrath, Sec'y, Fulton, Ill.

SEVENTEEN VS. TWENTY-EIGHT.

Editor Light of Truth: I notice in Bro. Bach's letter from Lily Dale the following:

"Seventeen years ago the 15th of June a number of people met on the grounds now owned by the Cassadaga Lake Free association, the object being to arrange a series of meetings, and dedicating the grounds to the cause of Modern Spiritualism."

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"I knew that I must hurry if I would see him alive. The message decided me, and at once I sought a boatman, and, securing his services, started down the river. I reached home some hours ahead of the steamboat upon which I had originally intended to come. I rushed to the house and was ushered into the presence of my young boy. As I approached the bedside he recognized me with a smile and then said:

"Papa, I have been waiting for you."

"These were his last words, and in

a moment he was dead. I then knew that the message I had received had come from him, and that he had been waiting for me. None of my family or friends had seen the message nor did they know anything about it. Afterward I made the most searching inquiries at the town where I waited for the boat, but nobody had seen the messenger or ever heard of him. Not the slightest trace of him was to be found, and I was led to the conclusion that the messenger had never appeared to anyone but me, and that I alone had seen the message.

"You can understand now why a black-bordered envelope always fills me with the greatest dread and apprehension, and why it was that I turned pale and trembled when the messenger boy who just appeared in the door tendered me the ominous looking message intended for you.

"You will observe that my hair is white, although I am yet a young man. Before that eventful night my hair was as black as a raven's wing.

"After I received the black-bordered letter from the mysterious messenger, who came to me at the boat landing that night, a feeling came over me such as I never knew since. The awful agony of that trip down the river will remain fresh in my memory until death ends all. When I reached home and stood at the bedside of my boy my hair was as white as snow. It has darkened some in the years that have since passed, but it will never be black again."

Twenty-five cents will now secure a three months' subscription to the Light of Truth, the only illustrated Spiritual paper in the field.

AGE OF THE EARTH.

Lord Kelvin, in an address upon the earth as an abode fitted for life, says the Scientific American, has summed up the evidence into what must be accepted as the latest dictum of science regarding this obscure point. The old idea was of a solid earth nearly 20,000,000,000 years old, but modern science makes an immense reduction in this estimate. He was able to say with confidence that the earth solidified between 20,000,000 and 30,000,000 years ago. The latest estimate of the time required for the formation of all strata since the beginning of the Cambrian rocks is 17,000,000 years. Lord Kelvin declares that the earth could not have been habitable more than 30,000,000 years.

Magnetism is the medium between spirit and matter, and gives the latter sense-consciousness. All matter feels, but in degree. Blood and nerves are necessary to sensitize it.—Psychic World.

THE WHITE DOVE.

At one of the western camp meetings the following invitation was extended to clergymen:

"Spiritualism in the light of the dawn of the twentieth century, hereby extends a hearty and cordial invitation to any and all orthodox clergymen to meet the champions of Spiritualism in rational discussion upon the fundamental truths of Spiritualism, taken from the Bible and otherwise. Phenomena will be given to prove and exemplify the truths of Spiritual philosophy. 'Come, let us reason together' to learn if Spiritualists are not advocating the same phenomenal works and teachings of Jesus of Nazareth."

The science of mediumship is taught in Psychic World—a book offered as a premium to a three months' subscription. 25 cents.

CHOICE LITERATURE.

AS IT IS TO BE—Cora Linn Daniels. A novel. Handsomely bound in blue and gold. \$1.00. Paper, 50 cents.

THE INCOMING AND OUTGOING CHURCH—By Moses Hull. Tract, price 5 cents.

NEW LIFE OF THOMAS PAINE—A 34-page tract. Price 10 cents.

THOMAS PAINE—WAS HE JUNIUS?—By W. H. Burr. Price 10 cents.

SPIRITUAL SCRAPS—Testimonies to Spiritualism by Wallace, Crookes, Lodge, James, Underwood and others. Price 25 cents.

PSYCHOMETRIC DICTIONARY—A book defining the influences perceived by those who are sensitive. Price 25 cents.

HEAVEN REVISED—A narrative of experiences after death. Mrs. E. B. Duffey. 15 cents.

THE LIVING TEMPLE—By Dr. Benton. 10 cents.

HYPNOTISM—Laws and Phenomena. Carl Sextus. Illustrated. 300 pages. \$2.00.

THE CONTRAST—Evangelicalism and Spiritualism compared. By Moses Hull. 50 cents.

CHRIST, THE SOCIALIST—By the author of "Philip Meyer's Scheme." Arena print. 50 cents. 357 pages.

WHAT IS SPIRITUALISM?—By Dr. John M. Peebles. 15 cents. This is a missionary pamphlet.

BEYOND—H. S. Hubbard—Arena print. 25 cents.

HELEN HARLOW'S VOW.—By Lois Walsbrooker. 25 cents.

CONVENT OF THE SACRED HEART—Hudson Tuttle. 50c.

CHRISTIAN THEOSOPHY—Dr. J. H. Dewey. A handbook of New Testament occultism. Price, \$2.

SOCIAL UPBUILDING—By E. D. Babitt. Price, 15c; postage, 2c.

A SPIRITUAL TOUR OF THE WORLD—In search of the line of Life's Evolution. Arena print. 50 cents.

A SEX REVOLUTION.—By Lois Walsbrooker. 25 cents.

THE REAL ISSUE.—Argument on political and industrial economy. By Moses Hull. 25 cents.

THE REASON WHY—Or Spiritual experiences, by Mrs. Julia Crafts Smith, physician, assisted by her spirit guides. Price 50 cents.

ALL ABOUT DEVILS—By Moses Hull. Paper, 15 cents.

WAYSIDE JOINTINGS—Essays, Sketches, Poems, by Mattie E. Hull. Price \$1.00.

SCIENCE OF THE SOUL—Loren A. Sherman—\$1.25. Library volume.

THE OTHER WORLD AND THIS—A Compendium of Spiritual Laws, cloth, gold and white binding. Price \$1.50.

All religions are right, but wrong where they begin to dominate others.—Psychic World.

Naked Pills

are fit only, for naked savages. Clothes are the marks of civilization—in pills as well as people. A good coat does not make a good pill, any more than good clothes make a good man. But as sure as you'd look on a clothesless man as a mad one, you may look on a coatless pill as a bad one. After fifty years of test no pills stand higher than

AYER'S
Cathartic Pills
SUGAR COATED.

CORRESPONDENCE

NEWS NOTES.

Dr. C. H. Figuers is in Cincinnati.
Capt. C. Pfunders is sojourning in Japan.

Dr. Schlesinger is on a visit to Portland, Ore.

Bangor, Me., has a Spiritualists Literary club.

Mrs. M. J. Wentworth has been lecturing in Maine.

Carlos Wright is doing missionary work in Wisconsin.

Prof. A. Aksakof is at present in St. Petersburg, Russia.

The First association of Philadelphia was founded in 1852.

Lookout Mountain camp opened July 4 and will close July 1.

Mrs. Rose L. Bushnell will shortly make Chicago her home.

Onelda Lake camp will have Lyman C. Howe for Aug. 4 and 5.

Parlor services are held at Mrs. C. McFarlin's, Winona, Minn.

Dr. Henry Slade is ill at his home, Westfield, Chaut. Co., N. Y.

Mrs. Spencer of Lynn, Mass., spoke at Keene, N. H., last week.

Dr. A. Hasenclever has gone to Thunder Bay, Mich., for the summer.

The First Spiritual church of Pittsburgh, Pa., has enlarged its hall.

One of the most popular healers in Connecticut is Mrs. F. A. Thrall.

Dr. R. Greer and wife of Chicago celebrated their golden wedding recently.

The camp at Grand Ledge, Mich., opens July 25. J. P. Russel, secretary.

Dr. R. J. Perry has been conducting hypnotic seances at the Northwestern camp.

One thousand people attended the opening of the N. W. Camp at Minneapolis.

Brighton, Mass., has secured Mrs. G. M. Chapman for the whole of next season.

L. R. Cody held the first Spiritual meeting at Guanajuato, Mexico, on the 6th ult.

The Temple society of Boston will open the fall season with Helen Stuart Richings.

Mrs. Dee is holding her usual Sunday afternoon services at 758 W. 7th st., Cincinnati.

Address S. H. Ewell, Romeo, Mich., for information concerning the Island Lake camp.

The Forsters gave public materializations in the Minneapolis camp ground auditorium.

Miss Ida F. Wright of Washougal Clark Co., Wash., has become an automatic writer.

Miss E. Jerman of Westfield, N. Y., has gone to Sea Island City for a summer vacation.

Wade M. Smith is the genial president of the First Spiritual church of Austin, Texas.

J. M. White has been giving satisfactory tests in Dubuque, Ia., writes Mrs. M. Ackerly.

Mrs. M. C. Thomas, the well known Georgia medium, has located at Kirkwood, that state.

E. H. Carpenter of East Providence, R. I., is battling the vaccination practice in his section.

Dr. C. B. Burnish, V. D., of Paulsboro, N. J., is taking up the pen in favor of Spiritualism.

The Freeville, N. Y., camp opens July 25th with Mrs. Richmond, E. J. Bowtell and Frank Ripley.

Mrs. Waterman of Cleveland has gone to her "Sunflower Cottage," Lake Brady, for the camp season.

Dr. J. C. Townsend has been serving the Pittsburg church acceptably, with Maggie Gaule as test medium.

Mrs. Orpha E. Hammond has taken up her headquarters at Cassadaga camp for the season as usual.

Worcester, Mass., will have Prof. W. F. Peck for October, November and December of the coming season.

The Marshalltown (Iowa) camp begins Aug. 31 and closes Sept. 20. Miss L. P. Beeson, Albion, Ia., secretary.

Mrs. E. L. Dearborn of Brooklyn holds seances at 242 W. 23d st., New York city, on Wednesdays and Fridays.

Mrs. J. W. Robinson has returned from her recent trip, and is again located at 207½ Polk st., San Francisco.

B. F. Robinson of McLean, N. Y., is publishing a "Leaflet" in the interest of the Central N. Y. Spiritual association.

J. W. Dennis writes that Buffalo has three societies and that all is serene, and that this city enjoys a large home talent.

The San Diego, Cal., Spiritual society has re-elected Mrs. Nettie Riley as its president and Mr. Newcomb as its secretary.

The Elmira (N. Y.) Advertiser gave Frank Ripley's seance a two-column notice. Quite a balm for an appreciative soul.

Chas. Dawbarn, Mrs. R. S. Little and Mrs. J. J. Whitney constituted the interesting trio at Trestle Glen camp, California.

Prof. Wm. Crookes, inventor of the Crookes tube, has been knighted by Queen Victoria. Both are believers in Spiritualism.

Mrs. Kingsley Carpenter has been serving the friends at Jamestown, N. Y., with satisfaction. She left there for Lily Dale camp.

At the annual meeting of the Boston Spiritual Lyceum Mr. Geo. S. Lang was elected president, and A. C. Armstrong, secretary.

Mrs. Edith E. R. Nickless has been ministering to wants of the friends at Portland, Me., with great satisfaction, writes M. A. Black.

Spiritual meetings are held every Wednesday evening at the private residence of Mr. Sol Palnbaum, 856½ Isabella st., Oakland, Cal.

Two new luminaries in the field announce themselves as Mrs. Lizzie Kelly assisted by Prof. Dunham. They are at present in Baltimore.

Dr. N. Schenkel, recently passed away at Pittsburg, Pa., was president of the F. S. C. for nearly three years, and a highly respected citizen.

At the annual meeting of the Salem Mass., Spiritualists' society, Mr. W. A. Peterson was elected president and Mrs. Harriet Gardner secretary.

John Brown of Ensenada, Lower California, claims conscious mediumship with a known control twenty-four years before the Rochester rappings.

The Douglas hall meetings in Cincinnati have been discontinued until Sept. 8th. The Ladies' Aid have discontinued their Thursday meetings till Sept. 2.

Mr. J. Frank Baxter has April and May of 1898 open, also a few scattered dates of next season, which can be secured by writing him at 46 Tudor st., Chelsea, Mass.

Mr. and Mrs. J. D. Brookenshire, on their way to Grand Junction, Colo., stopped at the home of the Rev. Marguerite St. Omer Briggs, Cincinnati, to have their child baptized.

The Philadelphia Spiritualists' society announces the following talent for next season: Irene Stephenson, C. Fannie Allyn, Dr. Adah Sheehan, F. A. Wiggin, Prof. Lockwood, E. W. Sprague.

Frank Ripley gives tests at Elmira, N. Y., tomorrow, and at Genoa, N. Y., next Sunday. He will be at the Freeville, N. Y., camp by the 25th, where he remains till Aug. 8th.

Eva Payne Hopkins has just closed a four months' engagement at Owosso, Mich. Before leaving the friends gave her a farewell reception at the home of Mrs. May Ayres, state secretary.

Rev. J. C. Hogan of the M. E. church will speak on temperance, and Rev. J. A. Scott of the Unitarian church will speak on occultism at the Spiritualist campmeeting at Freeville, N. Y.

John Eggleston is still at the fore. In a recent issue of a contemporary he proves that he is as good in the use of writing ink to defend the cause as he is in selling printers' ink to enlighten the world.

The First Spiritual church of Cincinnati has leased the old Lutheran church on Elm street, near Ninth, and will open services with Mrs. Adah Sheehan as speaker, on Sunday, July 11—the latter having volunteered her services.

The Haverhill (Mass.) Spiritual union has closed its Sunday sessions for the summer, but the Thursday evening developing circles will be continued. Mr. and Mrs. Jones have been elected as managers and Mrs. Eliza Douglas as clerk of the same.

Following are the latest transitions from our ranks: W. D. Morse of Searsmont, Me.; Ed R. Thomson of Hudson, N. Y.; Mrs. A. Duffy of Providence, R. I.; Ed Houghton of Haydenville, Mass.; G. W. Wilson of San Jose, Cal., and Mrs. H. Calef of Big Pine, Cal.

Mr. J. Frank Baxter will serve Fort Wayne, Ind., the Sundays of October, November and December, '97. Any places of easy access desiring his services week evenings, while he is in that section, can avail by writing him at 46 Tudor st., Chelsea, Mass.

In June Mr. J. Frank Baxter has been busy, lecturing in Greenwich, Deerfield, Greenfield, Pigeon Cove, Rockport, Plymouth and other places in Massachusetts. Ware, probably, and Plymouth again surely, will hear him July 11 and 18 respectively, after which his camp season will busy him till well into September.

The Spiritualist Workers' training school closes on the 15th inst. Moses and Mattie E. Hull regretfully bade farewell to it on the 8th and started for the Winfield (Kan.) camp. The good wishes of the students follow them. The school was left in the competent hands of Rev. A. J. Weaver, Prof. D. M. King, and Mr. Hull's daughter, Mrs. Jahnke.

Three months' trial subscription free by purchasing "Psychic World." See advertisement on eighth page.

M. V. S. A.

The 15th annual meeting of this camp association takes place at Mt. Pleasant Park, Clinton, Ia., from Aug. 1st to 29th.

Among the speakers engaged are Moses Hull, Mrs. Edith Nickless, J. F. Baxter, J. C. F. Grumbine, Mrs. Georgia Cooley and the president, Col. J. Freeman.

Among the mediums engaged are C. E. Winans, Mrs. J. M. Trippe, Mrs. Mabel Aber Jackman, Mrs. W. L. Thompson, Mrs. Elsie Reynold, Mrs. Emma E. Foster, Frank N. Foster, Dr. Jacob Swanson, B. F. Poole, Max Hoffman, Mrs. Frances Ruddick, Ben F. Hayden, Mattie E. Hayden, Prof. W. J. Way, Ben F. Foster, J. M. White, C. J. Barnes, Mrs. Mary A. Barkaloo, Mrs. J. W. Kratz, Mrs. John Lindsey, Prof. Arthur, Dr. O. G. W. Adams, Bangs Sisters, Rev. William Harroun, G. C. Beckwith-Ewell and Dr. Willis Edwards.

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SEVENTEEN VS. TWENTY-EIGHT.

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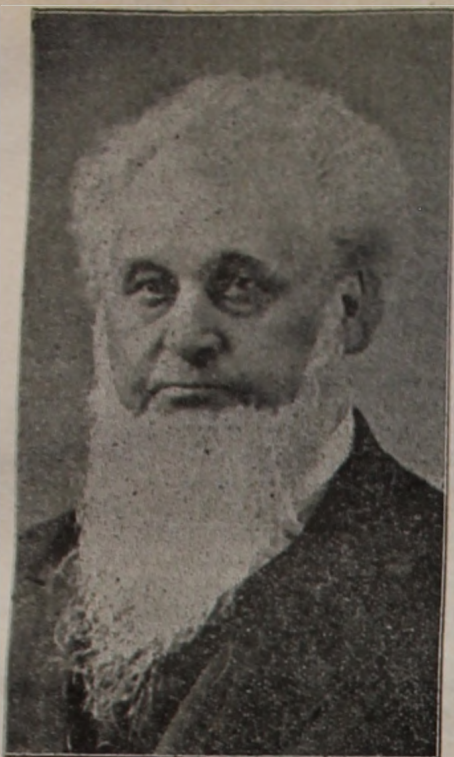
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Everybody had noticed the strange demeanor of the ex-congressman, and, observing that an explanation was expected, he finally said:

"I think the use of black-bordered envelopes ought to be prohibited by law. The very sight of one unnerves me. When I tell you why you may doubt the truth of the tale, but it is true, nevertheless. Ten years ago I was making a political canvass in my district. At the close of a speech one afternoon I received a telegram from home stating that my boy, the idol of my life, was dying, and that if I wished to see him alive I must come home at once. I went immediately to the hotel, took my satchel and started for the depot. There was no passenger train due for some hours, but a freight train was pulling out and I jumped aboard. It was late when I reached the little town on the river where I could take a boat for home. I hurried to the wharf and found that the steamboat would not pass until after midnight, and that I would thus be delayed many hours. I was undecided whether to wait for the steamboat or hire a boat and leave at once. While I stood on the wharf hesitating a messenger boy suddenly appeared before me. Before I could say anything he thrust into my hand a white envelope with a heavy black border. A strange feeling came over me, and it was only by the greatest effort that I was able to open the letter. The apprehension I felt in the few moments was awful, for I knew it must contain dreadful news. When finally I looked at the letter there appeared in a strange hand the single sentence: 'You must come quick.'

"I knew that I must hurry if I would see him alive. The message decided me, and at once I sought a boatman, and, securing his services, started down the river. I reached home some hours ahead of the steamboat upon which I had originally intended to come. I rushed to the house and was ushered into the presence of my young boy. As I approached the bedside he recognized me with a smile and then said:

"Papa, I have been waiting for you."

"These were his last words, and in

a moment he was dead. I then knew that the message I had received had come from him, and that he had been waiting for me. None of my family or friends had seen the message nor did they know anything about it. Afterward I made the most searching inquiries at the town where I waited for the boat, but nobody had seen the messenger or ever heard of him. Not the slightest trace of him was to be found, and I was led to the conclusion that the messenger had never appeared to anyone but me, and that I alone had seen the message.

"You can understand now why a black-bordered envelope always fills me with the greatest dread and apprehension, and why it was that I turned pale and trembled when the messenger boy who just appeared in the door tendered me the ominous looking message intended for you.

"You will observe that my hair is white, although I am yet a young man. Before that eventful night my hair was as black as a raven's wing.

"After I received the black-bordered letter from the mysterious messenger, who came to me at the boat landing that night, a feeling came over me such as I never knew since. The awful agony of that trip down the river will remain fresh in my memory until death ends all. When I reached home and stood at the bedside of my boy my hair was as white as snow. It has darkened some in the years that have since passed, but it will never be black again."

Twenty-five cents will now secure a three months' subscription to the Light of Truth, the only illustrated Spiritual paper in the field.

AGE OF THE EARTH.

Lord Kelvin, in an address upon the earth as an abode fitted for life, says the Scientific American, has summed up the evidence into what must be accepted as the latest dictum of science regarding this obscure point. The old idea was of a solid earth nearly 20,000,000,000 years old, but modern science makes an immense reduction in this estimate. He was able to say with confidence that the earth solidified between 20,000,000 and 30,000,000 years ago. The latest estimate of the time required for the formation of all strata since the beginning of the Cambrian rocks is 17,000,000 years. Lord Kelvin declares that the earth could not have been habitable more than 30,000,000 years.

Magnetism is the medium between spirit and matter, and gives the latter sense-consciousness. All matter feels, but in degree. Blood and nerves are necessary to sensitize it.—Psychic World.

THE WHITE DOVE.

At one of the western camp meetings the following invitation was extended to clergymen:

"Spiritualism in the light of the dawn of the twentieth century, hereby extends a hearty and cordial invitation to any and all orthodox clergymen to meet the champions of Spiritualism in rational discussion upon the fundamental truths of Spiritualism, taken from the Bible and otherwise. Phenomena will be given to prove and exemplify the truths of Spiritual philosophy. 'Come, let us reason together' to learn if Spiritualists are not advocating the same phenomenal works and teachings of Jesus of Nazareth."

The science of mediumship is taught in *Psychic World*—a book offered as a premium to a three months' subscription. 25 cents.

CHOICE LITERATURE.

- AS IT IS TO BE—Cora Linn Daniels. A novel. Handsomely bound in blue and gold. \$1.00. Paper, 50 cents.
- THE INCOMING AND OUTGOING CHURCH—By Moses Hull. Tract, price 5 cents.
- NEW LIFE OF THOMAS PAINE—A 34-page tract. Price 10 cents.
- THOMAS PAINE—WAS HE JUNIUS?—By W. H. Burr. Price 10 cents.
- SPIRITUAL SCRAPS—Testimonies to Spiritualism by Wallace, Crookes, Lodge, James, Underwood and others. Price 25 cents.
- PSYCHOMETRIC DICTIONARY—A book defining the influences perceived by those who are sensitive. Price 25 cents.
- HEAVEN REVEALED—A narrative of experiences after death. Mrs. E. B. Duffey. 15 cents.
- THE LIVING TEMPLE—By Dr. Benton. 10 cents.
- HYPNOTISM—Laws and Phenomena. Carl Sextus. Illustrated. 300 pages. \$2.00.
- THE CONTRAST—Evangelicalism and Spiritualism compared. By Moses Hull. 50 cents.
- CHRIST, THE SOCIALIST—By the author of "Philip Meyer's Scheme." Arena print. 50 cents. 357 pages.
- WHAT IS SPIRITUALISM?—By Dr. John M. Peebles. 15 cents. This is a missionary pamphlet.
- BEYOND—H. S. Hubbard—Arena print. 25 cents.
- HELEN HARLOW'S VOW.—By Lois Walsbrooker. 25 cents.
- CONVENT OF THE SACRED HEART—Hudson Tuttle. 50c.
- CHRISTIAN THEOSOPHY—Dr. J. H. Dewey. A handbook of New Testament occultism. Price, \$2.
- SOCIAL UPBUILDING—By E. D. Babbitt. Price, 15c; postage, 2c.
- A SPIRITUAL TOUR OF THE WORLD—In search of the line of Life's Evolution. Arena print. 50 cents.
- A SEX REVOLUTION.—By Lois Walsbrooker. 25 cents.
- THE REAL ISSUE.—Argument on political and industrial economy. By Moses Hull. 25 cents.
- THE REASON WHY—Or Spiritual experiences, by Mrs. Julia Crafts Smith, physician, assisted by her spirit guides. Price 50 cents.
- ALL ABOUT DEVILS—By Moses Hull. Paper, 15 cents.
- WAYSIDE JOU'TINGS—Essays, Sketches, Poems, by Mattie E. Hull. Price \$1.00.
- SCIENCE OF THE SOUL—Loren A. Sherman—\$1.25. Library volume.
- THE OTHER WORLD AND THIS—A Compendium of Spiritual Laws, cloth, gold and white binding. Price \$1.50.

All religions are right, but wrong where they begin to dominate others.—Psychic World.

Naked Pills

are fit only, for naked savages. Clothes are the marks of civilization—in pills as well as people. A good coat does not make a good pill, any more than good clothes make a good man. But as sure as you'd look on a clothesless man as a mad one, you may look on a coatless pill as a bad one. After fifty years of test no pills stand higher than

AYER'S
Cathartic Pills
SUGAR COATED.

MISCELLANEOUS.

CAMPMEETING AT ASHLEY, OHIO.

The National Spiritual and Religious Camp association, Central Ohio department, will hold their eighth annual campmeeting in Woolley Park, Ashley, Ohio, commencing Aug. 15 and closing Sept. 5, 1897. Ashley is a beautiful village on the Big Four railroad, 35 miles north of Columbus, and is noted for its liberal-minded people. Woolley Park joins the village corporation on the north, and is a delightful grove of 28 acres, with plenty of good water. It is owned and controlled by the association, which is duly incorporated under the laws of the state.

An auditorium, 60 by 90 feet, is a fine building, and will accommodate a large number of people. There are several cottages already built, and others will probably be erected before the meeting.

Rooms and board can be obtained on the grounds and near by on reasonable terms. Tents can be rented at a low price, according to size, and other accommodations.

The following speakers have been engaged and others are expected: Hon. O. P. Kellogg of East Trumbull, Ohio; Dr. J. H. Randall of Chicago, Ills.; Mrs. M. Kline of Van Wert, Ohio, and Mrs. Nellie Mosier of North Lindale, Ohio, platform test medium.

The following are the officers: President, H. P. McMaster, Leonardsburg, O.; vice president, J. J. Beard, Columbus, O.; corresponding secretary, Mrs. Clara A. Waugh, Los Angeles, Cal.; recording secretary, W. Granger, Ashley, O.; treasurer, T. M. Seeds, Ashley, O.; general manager, A. P. Oliver, Ashley, O.; trustees, J. J. Beard, S. J. Woolley, Columbus, O.; C. S. Waugh, Los Angeles, Cal.; T. M. Seeds, W. T. Linn, William Randolph, Isaac Heinlen, A. P. Oliver and C. Heverlo, Ashley, O.

There will be several good mediums of different phases present.

"CAN YE DISCERN THE SIGNS OF THE TIMES?"

I.

The righteous have hope in his death.—Proverbs, 14, 32.

I, a merchant of vast wealth, religious, upright alike in public and private transactions, a benevolent man, who had conscientiously given his tenth and more to charity, in the fullness of years and wisdom—died—and passed beyond the portal laden with tokens of affection and respect.

I parted with life cheerfully, abundantly believing in the heaven of my fathers and strong in faith as to my own fitness therefor. Without the circle of family and personal friends, who sincerely mourned my loss, my business associates and employes spoke of me kindly and regretfully; the church, of which I had been a member since boyhood, held a memorial service in my honor; the public institutions to which I bequeathed a large portion of my estate passed resolutions of commendation and gratitude and hung my portrait prominently in their halls. Even the press eulogized me as "a shining example of what personal effort could accomplish, and encouraged young business men to emulate my success."

Thus both labor and capital, the church and press, my beneficiaries and friends alike, paid high tribute to my earthly career and confidently asserted "It is well with him."

II.

Thou sayest, I am rich and increased with goods and have need of nothing. Knowest thou not that thou art

wretched and miserable and poor and blind and naked.—Rev., 3, 17.

I, rich and honored by the world, upright and benevolent, a man who had obeyed the Scriptures, awoke in the Promised Land and was amazed by its magnificence. Scenery, the grandest and ever varying, stretched before me like a mighty panorama, surpassing anything imagined or describable. Nothing was wanting to render the surroundings in which I found myself, ideally perfect. This was paradise truly, and I beheld it as a beautiful painting—pleasing to the eye indeed but exterior to myself—something in which I formed no part.

blance of manhood, and I trembled lest further developments would altogether unfit me for the judgment I had been taught to expect and the welcome "Well done" which, by the standard of earth life, I believed I merited.

No one reproached me; no one seemed to notice my shrunken appearance even; all was gentleness and affection, but I fancied the latter resembled the sympathy of a mother for a wayward child. Verily 'I was a stranger in the house of my father.'

As with disappointment and humiliation I realized myself dependent entirely upon what I (the ego) had really been, and found I was poor and naked,

for light, for guidance, that I too might find the joy in life eternal which I had witnessed in others.

I had not long to wait; for in reply to my supplications came a voice, as of wisdom and omnipotence, yet sweet and sorrowing also, and I knew instinctively the judgment I had been seeking was to be pronounced.

IV.

What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God.—Micah, 6, 8.

"You, a man richly endowed with earthly possessions, dying and becoming heir to the spiritual state called 'heaven,' are not satisfied or happy therein. Did you, in earth life, cultivate your eyes to see and understand aught but material things?"

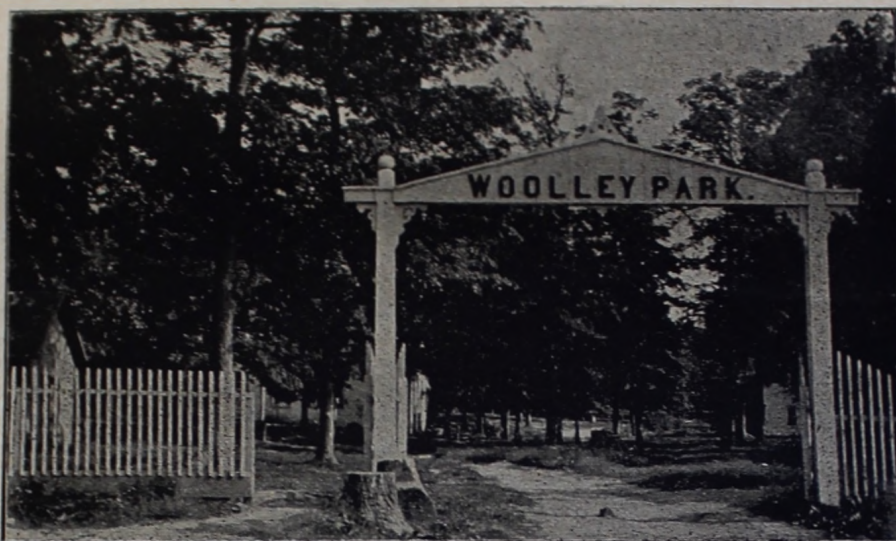
The personal character, upon which you prided yourself, was founded purely upon selfish interest. You were actuated by the desire to advance yourself rather than to help your fellow men. By earthly standards you were a liberal man truly. You gave freely to the church and to charity and were satisfied in fulfilling the letter of the commandments, while you violated the spirit. Did you never read:

'For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.'

If you had loved your neighbor as yourself, you could not have accumulated so much wealth. Did it ever occur to you that the thousands you yearly expended in charity belonged rightfully to your employes? What right had you to more than legal interest on the money invested over the expense of conducting your business with a fair salary besides? It is true you paid the current wages. If an employe dropped out another could be found to take his place at the old price. You were generous at times of illness and death, you paid wages during the brief vacations, you closed your doors in times of great revivals that your employes might experience religion and be saved—you did not stoop to influence them politically—in many ways you were better than some employers, but like the majority, you paid the current starvation price and called it "a legitimate business measure."

By so doing you made weakly men instead of strong because of insufficient pay for healthful bodily support. You encouraged vice and intemperance because a poorly nourished body craves stimulants to a greater degree than one in a healthy condition. You debased wifehood and motherhood because the majority of your men could not comfortably support a family. If they bravely attempted it, it was meager subsistence. The children born to such unions were degraded because they inherited not the birthright of proper nourishment and ennobling environments. Is it not poor charity that cheapens and degenerates coming generations?

Furthermore, you, together with your brother merchants, put a price on prostitution by paying your women clerks barely enough to meet their physical needs, if obliged to live away from home. By your abominable sweat systems you sapped the life blood of women and children struggling for existence, and then you wonder that almshouses, little wanderers' homes, houses of correction, insane and lying-in hospitals are on the increase. You helped create these conditions and then blindly gave of the money amassed by such wrong to support them. Two-thirds of these institutions could be dispensed with were rigid justice exercised, and after a few decades the demand for charity would almost disappear. O charity, O religion, how many crimes are committed in thy name. It will take long to fully repair



ASHLEY CAMP:—Entrance.

To my surprise, the inhabitants of heaven seemed to shine with radiance varying according as their earth life had been well lived. Some whom I had accredited with great piety and rectitude appeared quite insignificant in comparison with others of more lowly earthly estate; and some, for whom I sought, I found not, but was told they had been born again to earth to complete the work left unfinished at death.

Near friends, who had preceded me to the beautiful land, greeted me affectionately, but transformed as they were, radiating kindness and love with every breath, they seemed no longer

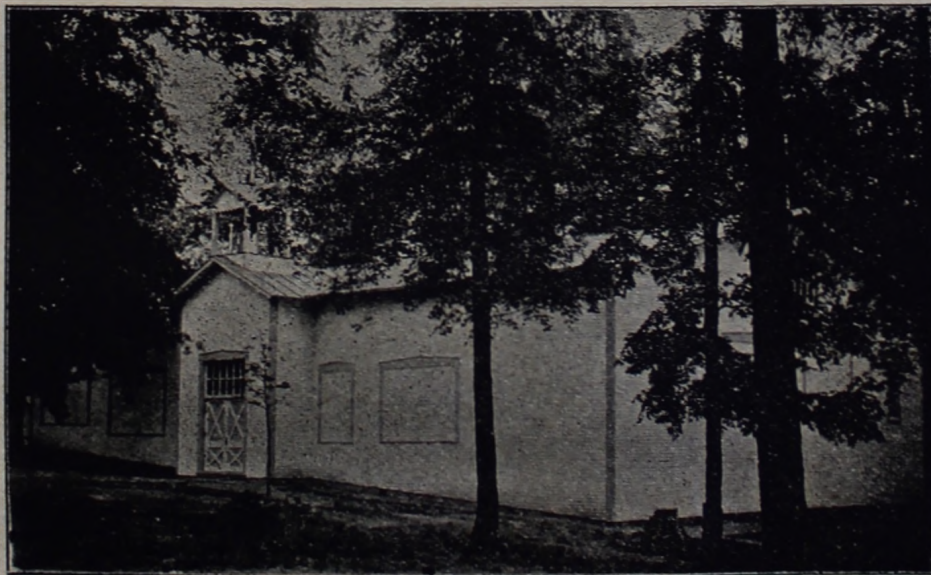
without the wealth, position and piety in which I had been wont to array myself, I prayed to return to earth and seek there the reason I failed to find happiness in heaven.

And the Shining One (All Goodness) who is above all, over all and within all, granted my prayer.

III.

He that loveth not his brother abideth in death.—I John, 3, 14.

I, in poverty and humiliation, joyfully departed from heaven, the long prepared for and lofty, and returned to lowly earth.



ASHLEY CAMP:—Auditorium.

akin to me. It was as if I had left behind all that made me of value. I was simply myself, unadorned by wealth, by religion, by power. Dimly I realized that these emoluments belonged to earth and not to heaven. Even my personal character, upon the rectitude of which I had especially prided myself, seemed built upon a false foundation and to profit me nothing. Nor could I find comfort in the good I had done. The memory of that also vanished as something wholly foreign to my present state.

Thus, one by one, my credentials for heaven fell away, until I appeared to myself to dwindle to a dwarfed sem-

Though invisible to them, I visited my family, intimate friends, the church, my office, the bank of which I was president and the various corporations in which I was stockholder; all were without me, (it was true) but much the same as if I had never been. I was dead—a church member—therefore it was well with me, was the universal thought.

My place was filled. There was apparently nothing for me to do upon earth. Plainly, I must seek happiness elsewhere.

At length, wearied with searching and bereft of all conceit, I determined to return to heaven and seek diligently

the wrong through your ignorance of the great spiritual law of love.

Awakening spirit, grow. Harmonize with the spiritual law and thus insure happiness and contentment. Seek truth and truth alone. Practice only the principles of justice and love (which is the greatest charity), and in the ages you shall see all wrongs righted and all wickedness overcome by goodness. Then shall the light of truth illumine the universe and justice in the spirit of love, be the prevailing law on earth as in heaven."

With understanding, came the first ray of happiness since my death. It was the whisper of Hope. Then, also, in time, will not Faith and Love join their sister, and shall I not, in spirit and reality, enter upon the promised heaven which is within and without us?

CLARA INMAN BINNING.

Bridgeport, Conn.

Twenty-five cents will secure three months' subscription and a premium worth 25 cents. See notices elsewhere.

THE COST OF THE LIQUOR TRAFFIC.

Perhaps the most thorough examination of this question that has ever been made was given to the public in 1871 by Edward Young, then chief of the bureau of statistics at Washington.

Mr. Young, after a careful examination of the question, concluded that the total cost to the consumers of alcoholic liquors for the year 1870 was not less than six hundred millions of dollars (\$600,000,000). Assuming that Mr. Young's investigations led him to reasonably accurate conclusions, and comparing the total amount of alcoholic liquor imported and manufactured in this country for the year 1895 with the corresponding figures for 1870, we find that the cost to the consumers must have exceeded for 1895 the vast total of one billion two hundred millions of dollars (\$1,200,000,000.)

This sum so far transcends the power of human thought that we can form only the faintest conception of its magnitude. What would such an amount of money do? It would build six thousand miles of railroad, stretching twice across the continent, at an average cost of two hundred thousand dollars per mile or more than thirty-seven dollars for every linear foot, and do it in a single year.

What a stupendous piece of work such a road would be! but a more gratifying result would be that such an enterprise would give labor to many of our now starving people. What happy homes it could make where now gaunt want stands sentinel at the door and public charity is depended upon to keep soul and body together.

And again, the money paid for intoxicating drinks in thirteen months would pay both principal and interest of our enormous public debt.

Coming back to the cost of the liquor traffic. Of the \$1,200,000,000, the wage-workers spend \$500,000,000 annually for intoxicating liquors.

It is a uniform testimony of police court judges, prosecutors and wardens of penitentiaries, that this traffic is productive of criminals as nothing else is. And the supreme court of the United States says the statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits, obtained at these retail liquor saloons than to any other source.

From three-fourths to four-fifths of all the crimes are the result of intoxicating liquors, and to prosecute the criminals, etc., thus made, it costs the United States the sum of one billion (\$1,000,000,000) per annum. The politician says, "but we get a big revenue through our license system."

Let us see how this is. Received

from liquor traffic in 1895, for internal revenue and state and local licenses, \$136,289,700.

Now the wage-workers pay for their drink \$500,000,000 per annum. Allowing the sum for revenue to be taken from the \$500,000,000 paid by our wage-workers, there still remains a sum of \$364,710,300 in favor of the saloons or liquor traffic.

It costs the United States \$1,000,000,000 in prosecutions of criminals, furnishing almshouses and hospitals, etc. Now taking the returns from the internal revenue and state and local licenses from the \$1,000,000,000 it leaves us \$863,710,300 that must be made up by the taxpayers. The income from

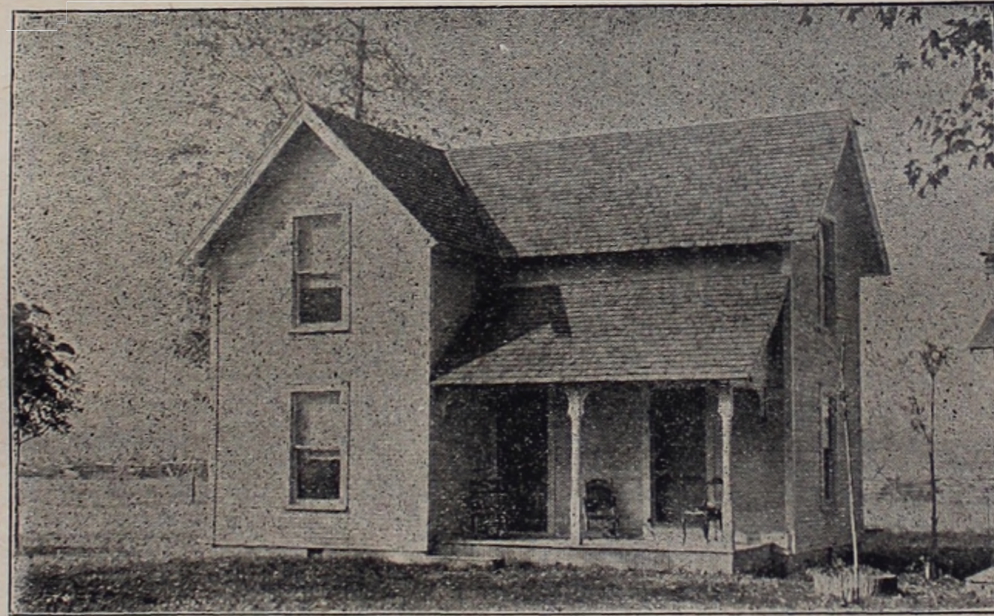


ASHLEY CAMP:—Looking North.

the traffic does not pay its criminal costs by \$863,710,300.

The saloon has entered politics; it terrorizes practical politicians until they become its tools; it holds itself as a balance of power and threatens with summary vengeance any party that refuses to obey its behest. It forces two well organized parties to bid against each other and compete openly for its support.

It is a political assassin, and though representing a minority contemptible both in character and numbers, it ap-



ASHLEY CAMP:—Wm. Randolph's Cottage.

peals to the fears of political managers and wields its budgeon with controlling power. There are 250,000 saloons or barrooms in the land and an extra one in the Capitol building in Washington city to furnish the drinks for the men you send there to make and administer the laws by which we are governed. Some one up at Washington has introduced a bill to abolish the Capitol bar (be it said to his credit) and on the fifth of February the bill was up for debate.

It is claimed the result of breaking up the sale of liquors by the Capitol caterers would be the establishment of a sideboard in every cloak room in the Capitol building, with three or four

of Rome? Where are the treasure houses of Mexico and Peru, in which are stored the untold wealth of many dynasties? Coming down to later times it is believed that somewhere in the sandy estuaries of Lincolnshire, England, are hidden the golden crown and jewels of King John, with the chests of treasure that were carried in his train. Again there is a royal treasure, perhaps, at this moment lying hid in some rocky chasms of the mountains of Wales nothing less than the treasure of King Edward III, which he carried with him in his flight from his unfaithful queen. All Over the world there are fascinating stories of treasures waiting for some lucky one to find them.

Enameline

The Modern STOVE POLISH.

Produces a JET BLACK enamel gloss. Dustless, Odorless, Labor Saving. 5 and 10 cent boxes. Try it on your Cycle Chain.

J. L. PRESCOTT & CO., NEW YORK.

contraband bars in the basement.
L. R. HUTCHINSON.
Marathon, O.

THE SPIRIT LIFE.

(Continued from 3d Page.)

wonderful, and shows how his expectation is not in the present—for "He has no abiding place," but seeks "a better country, that is, a heavenly." Still man as a creation has not been a success except as he has entered upon a progress of Spiritual development. To be sure he is "the crown" of all created things and in that sense may be called a success, but the creation of man marks the beginning, not the end or the culmination of the forces producing him. His creation was the culmination of the joint operation of the forces of the lower and upper spheres, but where the forces of the lower spheres stopped, the Spiritual forces kept on, and continued that unfoldment, advancement and progression, that proves his ability to receive the Divine Energy above all other creations, and to exhibit the operations of its power and love. This manifestation of the ability to receive and exhibit the operations of Divine Energy is indisputable evidence of the similarity of the life in man and the Infinite Spirit. Without these manifestations humanity are merely "men of clay" with no realm beyond the physical, and no conception beyond the present.

If there is any difference in men, any special cause for success, manifestation of duty or for persistency of effort, it arises from the inspired belief that man is more than he seems to be, and the charm, zest and purposes of living are enhanced as the possibilities of the to be are seen and comprehended. This sight, comprehension or revelation is not general, but is personal, individual—and becomes all the more valuable as it is removed from the earth plane and is fixed upon the Spiritual. This is because all knowledge, love and truth are enhanced as they find life and energy in Spiritual forces.

The entrance of Spiritual force or Divine Energy into the "man of clay" is the entering in of a "new life," not the making over, or the restoration of the natural or material life, but a new life vastly more desirable.

The presence of the Divine Energy in the human life is the promise of a new realm of thought, action and power; the promise of light, joy and peace; and the promise of a Spiritual development that the earth plane knows nothing of. It means the development and unfolding of the grace and beauty of "The life of the Spirit."

See what we offer for 25 cents on editorial page.

THE TRUE RING.

In a recent lecture at Galveston, Tex., John W. Ring said: "Spiritualism is today the opposite of materialism and seeks to pierce the cold, stony heart of the materialist and cause it to cherish hope and love, to relieve the fearful with a realization of divine knowledge, to banish the structure of ignorance and superstition and place in its stead a temple of wisdom and an understanding of immutable law."

Remail last issue and mark what you want read.

(Entered at the Postoffice at Columbus, O., as Second-Class Matter.)

Light of Truth.

Is Issued Every Saturday by

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VOL. XXI., JULY 10, 1897. NO. 2.

The Light of Truth can not well undertake to vouch for the honesty of its advertisers. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

Rejected MSS. will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt. Obituary notices of five lines inserted free. Ten cents per line over that number.

GREAT CONCESSION.

There is a time for all things. Discipline in business affairs is one thing, and concessions to the patrons of concerns is another. But the latter can not be made until all irregularities, errors, bad contracts, losses, etc., have been subsided.

The Light of Truth was transferred to Columbus under a heavy pressure of odds and interest-bearing obligations. It had to revise its entire system of exchange with the business world and its patrons. Both were needed to get out of chaos and to see its way ahead for further usefulness. It had to devise experiments, plans and schemes to bring every department into harmony with each other, and the whole down to a practical working basis.

Law and order can only emanate from its like. To effectuate this the work had to be lightened in every respect. A great aid was the request for annual subscriptions instead of the short-termed remittances. It proved a success in that it created a solid foundation in our subscription department. We now know what we have to bank on for future operation, and can serve our friends in other ways. One is that we return to quarterly subscriptions for the benefit of those who are investigating, and as an accommodation to those who desire to help the cause along in a crusading way.

Having cleared the way of all obstacles, and being in midst of a season when comparative quietude exists in other departments, we feel justified in acceding to the wishes of our patrons, and thus offer a three months' subscription to the Light of Truth for a short period. But to make it interesting at the same time, and to reciprocate in equal measure, we will add to this quarterly subscription a premium of a twenty-five cent book, to which reference is made in another article. Those desiring to enter upon this crusade with us will find it interesting to read further and govern themselves accordingly.

Prof. W. H. H. Myers says: "But if this be once thoroughly admitted," i. e., posthumous communications; "if the significance of this prodigious hypothesis sinks deep into the mind, it is plain that all theories as to the nature of earthly life must pause in suspense while the character of the telepathy in excelsis of this transcendent life is studied as far as human powers allow."

THE NEW CRUSADE AND PREMIUM OFFER.

QUARTERLY SUBSCRIPTIONS ACCEPTED.

Three months' subscription and a book entitled the "Psychic World" sent to trial subscribers for 25 cents.

This is equal to giving the book free or a three months' subscription free. Only 25 cents for the two together.

"Psychic World" is a sequel to "Higher Realms," and a most fascinating book.

Its contents are:

Chapter 1—What is a Soul?

2—First Lessons.

3—A Seance in Spirit.

4—A Soul Saved.

5—Obsession.

6—Spirit Names.

7—A Test.

8—On to Rome.

9—In the Fourth Dimension.

10—Around the Vatican.

11—Prophecy.

12—Messiahship—Cycles.

13—A Living Picture Gallery.

14—New Revelations.

15—Home Again.

16—New Scenes.

17—Conclusion.

The book is now in press and will be ready in a week or two. In the meantime your subscription can begin, for this offer will only extend to the limit of the books, after which it will be shut down. First come, first served therefore. The book will follow the subscription in a few weeks, or after we have sufficient orders to make it worth while mailing in a bulk, as this book belongs to our Library series and can be mailed at pound rates.

Remember, 25 cents secures a copy of the "Psychic World" and a three months' subscription to Light of Truth.

A better opportunity for a spiritual crusade was never offered by anybody.

THE PUBLISHERS.

SOME NEGLECTED DUTIES.

How long are millionaire Spiritualists yet to neglect the duties devolving upon them? More than one man who was a millionaire on earth, but is a pauper in the spirit world has shown the writer the drag chains around his neck. These men knew what Spiritualism was before they left here. They know what it is now. If one man, a man who works much of the time night and day, and who is by no means a millionaire, loves Spiritualism well enough to sink more than \$30,000 in a paper devoted to the dissemination of these grand and potent truths among the people, as has been the case in the history of the Light of Truth, how do the scores of vastly rich men who read this paper and who know the needs of Spiritualism everywhere in its struggle against the powers of ecclesiastical plutocracy, square themselves with the issues confronting them? Is conscience entirely dead, amongst the affluent Spiritualists of this country? Vast bequests are constantly being made to already gorged and pampered institutions. Many of these bequests come from Spiritualists, men who know of the wants of this cause. But not one single bequest worthy the name when compared with those given in support of other causes, has ever been made to Spiritualism. It is an appalling commentary on the efficacy of Spiritualism among the rich.

We do not mind combatting an outside enemy, for that is our mission, but it makes us extremely discouraged at times to be constantly endeavoring to keep down the unspiritual measures offered by some of our own workers to further Spiritualism. Some people do not seem to be able to realize that this is a spiritual and not a material cause.

THE BACKGROUND OF A GOURMAND FARCE.

The universality of snobbishness has recently been aired in England and particularly in London, in the gorgeous pomp and show incident upon the queen's jubilee. Millions of treasure were in parade, and the British empire was sacked for baubles to decorate and embellish the occasion. A few free lunches were given to the beggars and gutter-snipes of White Chapel and other choice sections of the English tenderloin. A few score of prisoners were pardoned, and their prayers immediately went aloft in supplication for the preservation of the gracious and aged Queen. Millions of dollars were squandered in the riot of the occasion, and all Christendom poured in messages of congratulation. Myriads of people stood for a time ranging from four to sixteen hours to catch a glimpse of their sovereign, and loud deans were sung and praises to God burdened the air, and all because the glory, majesty and omnipotent power of the British empire was so auspiciously in evidence. But while the spectacle was in progress millions of Victoria's subjects were starving. The metallic pressure of Britain's empire in India was to be seen in the famished, hunted people who by the score were dying daily of starvation and the plague.

Some three months ago The Cosmopolitan, a leading New York magazine, edited by John Brisbin Walker, sent Julian Hawthorne to India to study and report on the condition of that wretched people. Mr. Hawthorne has made his report, and the July Cosmopolitan contains the report, together with photographs taken on the spot by Mr. Hawthorne—a collection of horrors black enough to make a Zola shiver.

To all who, in mad trance, went into ecstasies over the colossal farce in London two weeks ago a suggestion is offered in the horrors of the Indian famine. The editor, in a note reviewing the work and accompanying the commissioner's report, well asks: "What is this sham of a Christianity which knows of these horrors and yet fails to raise its hand in protest? What is this sham of a civilization which countenances such inequalities? What is this boasted society which, by its heartless expenditures at such a time, proves itself so innately vulgar?"

In view of such appalling tyranny and wrong, what can be said for human law? Justice, indeed, is a debauched goddess, who pays tribute to her own prostitution. Queen Victoria is an august sovereign, but she is very human after all. She may not, however, be held accountable for all the perfidy of British conquest. The government may not be altogether accountable for it, but the English nation is responsible. The boast of civilization everywhere is an acclaim that drowns the groans of the oppressed. Britain is the greater share, for she boasts to rule the Anglo-Saxon branch of civilization. Her rule in India, as in Ireland and all other portions of the earth where her crushing power is felt, may perhaps redound to the magnificence of strategy and cunning, but unnumbered millions of ruthlessly slain, starved and intellectually petrified human beings attest her colossal failure as a humanizing, civilizing nation.

Ostensibly the rule of Britain in India has been to elevate the people and break down the walls of caste, but her real motive is and has been one of revenue only, and all her glory has been pitched from that keynote.

"Psychic World," an illustrated spiritual novel, by the author of Higher Realms, with three months' subscription to Light of Truth, 25 cents. The book alone is worth that.

THE FRAUD QUESTION.

Why is it that just as soon as Spiritualism is brought forward as a topic of conversation among men of the world it raises a laugh? Two words will answer briefly the whole question: Villainy and stupidity—villainy on the part of those who use Spiritualism as a craft to defraud and lie and steal, and the stupidity of Spiritualists who allow them to do so. It always takes two parties to consummate a fraud—the plotter and the victim. If the victim is wise enough to see through the game there will be no fraud.

We are not unaware that so far as intrinsic truth is concerned there is nothing lost by these disgraceful occurrences. We are also aware that deception under the cloak of purity and piety has entered largely into the work of every reform. But with all the past history of such proceedings before us, experience, not only in our own lives but in those of the past, should teach us the lesson of circumspection. That such occurrences exist in the progress of the spiritual movement is the surest indication that those who allow them to occur and still flaunt themselves before the world as Spiritualists are unworthy the name.

We are constantly in receipt of information touching the venal character of many of the loudest advertised and puffed-up mediums. There is a punctured tired feeling in and around our sanctum, occasioned by these tales of that these people are no worse than the perfidy, and we have finally concluded people who support and defend them. Spiritualism has naught to do with either class. The Light of Truth is not a vehicle in which either side of a fraud dispute may ride into notoriety. No paper devoted to Spiritualism will more quickly respond to the defense and protection of outraged mediumship than The Light of Truth, but there is a well-defined class of arrant humbugs, both mediums and spiritists, for which this paper has no time. If ever there was a time in the history of modern Spiritualism when a quietus should be placed on the fraud question, that time is now.

HOW TO DEVELOP MEDIUMSHIP.

No question is oftener asked by sensitives and newcomers into Spiritualism than the one referring to the development of mediumship and how it may be accomplished.

Various means are offered—the most general being to sit for development in home circle. But from experience and observation it is being conceded by many that far better results have been attained in mediamic development under the influence of a forceful speaker than in a dozen home sittings.

It is natural that it should be so when we analyze it. Every medium is sensitive to a degree (though not every sensitive is a medium) and the positive state in which a lecturer must be to reach his hearers understandingly is a fertilizer to dormant mediumship. It awakens the mediamic faculties with more ease and grace, and, it may be said, with better emphasis than is done in a home circle where the spirit forces are acting for a like effect, are always more or less delicate, tender or weak. But the home circle need not be abandoned for that reason. It is a good place to practice and prepare for public work. But to be exclusive, the former should be preferred. Let mediums attend public lectures. It will prove beneficial, both to themselves and the cause.

The city of Brooklyn paid three dollars the other day to trap Rev. Fred Bell an alleged fortune teller. Bell bit, took the three dollars from the female employed by the city to do the job, was tried and placed under \$200 bond to keep the peace.

CRUSADE NOTES.

We still have a number of Quarterlies on hand. Four copies for a dime.

The chain letter did the business. Many new converts are on our society lists.

Encouraging letters have been received by us for having launched that crusade. It has benefitted local mediums as well as societies.

But we have added another crusade. See notice of the same in another column.

Following are the latest recruits to this great work:

Frank Bly, J. W. Billman, Isaiah Morris, Joe Tacks, J. R. Felker, A. S. Felker, John Shover, Mrs. E. J. Moore, L. O. Dean, Hans Mettke, Geo. Hopf, Frank A. Hall, G. W. Webster, Elmer Cooper, S. Hartman, Peter Johnson.

SUICIDAL.

Thirty suicides are recorded for June in the city of Chicago—the average being one day, though five were committed on one day. But one a year is too much when the reason is simply despair from lack of employment. That should be the last reason for committing suicide in a country like ours. It is easily said that those who want work can always find it. But every large city has its quota of unemployed willing to work if they could only procure it; and who is not willing when starvation stares them in the face? Rather than endure the latter they commit suicide, hoping thereby to choose the lesser of two evils.

That such a course often makes matters worse is self-evident; especially if it be a man of family. But in his despair he argues that they will not be provided for as long as he lives, and thus he finds relief in the hopes that his suicide will arouse the sympathy of some one in behalf of them. It is for them that he really despairs, not himself; and thus his apology for the act. But this is no valid reason after all. It is a shifting of his responsibility on somebody else. Thus suicide is selfish.

But what of the many moral suicides? Are they not equally selfish? asks the thinker. Most assuredly. The man who debauches himself and dies from exposure commits suicide as much as the one who drowns himself. The man who does anything to such an excess as to cause early death commits suicide. The man who slanders his fellow being to the extent of inheriting natural punishment that causes death commits suicide. Every form of death that can be traced to the actions or thoughts of the victim is suicide. There are more suicides in some sections of city life than natural deaths; and it is those who constitute the unfortunates of spirit life.

But what is the remedy? Prosperity? To an extent; though not altogether, for the prosperous often resort to suicide. Is it health? Yes—more so than the former, even where there is no prosperity. Ill health, outside of accident, cold or other strictly physical causes, is due to immorality in some form—discord in spirit, inherited or developed—and is only absolutely curable by its opposite, i. e., a tendency, a desire or a taste practiced for a diametrically opposite effect to the one craving for indulgence. A tendency for combativeness, prejudice, conceit, vanity or pride should be downed by an antithetical impulse. A desire to indulge a physical passion should be curbed by an indulgence of the opposite, like study for sensualism, labor for indolence, sympathy for hate. And a taste that is not natural or spiritual should be neutralized by its opposite. Only in that way can moral health be preserved or inherited discords be prevented from gnawing at the vitals of our physical bodies and dragging them down to despair and discouragement in

life's affairs. Only by fighting the devil within us, and conjuring up the God principle, can we rise above the morbid conditions of physical life, as we were precipitated into it by no fault of our own. Only by mental and moral culture can we reach the goal held out for us by a higher power; and self-study is the acme of this philosophy. It is the religion of religions, and the real savior of the human race. The true student of self never wants to commit suicide—has neither desire nor love for it, and would not unless he could find higher reasons for it than has been so far given by those gone before. Suicide is a malady—a disease—and the philosopher abhors it.

SCHLATTER.

As we anticipated at the time of the universal accounts of the finding of Francis Schlatter's skeleton in the wilds of New Mexico, there is a growing belief that the healer is not dead but is in secret retirement.

Schlatter's friends in Denver are for the most part thoroughly wrought up over the stories and one of them, Mrs. A. M. Jarret, has given some cogent reasons for her belief that he still lives. Among other things she says:

"Among the reasons why I think the skeleton is not that of Schlatter is that plains people know that coyotes never allow a dead animal to remain where it falls. This skeleton is reported to have been found in a recumbent attitude, as if it never had been disturbed. I know the coyotes would never have left it so if it had ever lain there bearing flesh.

"Another reason which may not be worth much to others is that Schlatter said he must go into absolute secret retirement and that he would come forth again in 1900. He also said that we should hear of his death, that we would find things that had belonged to him, and that a great deal of money would be spent in searching for him.

MRS. E. S. HIBBITTS.

Mrs. Hibbitts, the independent trumpet medium of Muncie, Ind., was born and raised in Cincinnati, O. When she was quite young manifestations occurred in her home. In a few years afterward she commenced to sit for development, which she kept up quite steady for 7 years. Her control, Dr. W. S. Sharp, was with her five years before she knew who he was. His earth home was in Evansville, Ind., and her first trip from home to give seances was in his native city, and since then she has been in many places. Within the last five years and since her marriage to Major W. Hibbitts they have traveled extensively, never going except by invitation. Within the past 18 months they have visited Washington, D. C., three different times. The last time her stay was 37 days, and in that time she gave 137 sittings, with but one failure, to 1,254 people in the different sittings. She has had 21 different languages talked—independently and eight in one evening. Her converts can be numbered by thousands.

An opportunity for croakers to denounce electricity as an incentive to crime is afforded by a bank burglary at Chagrin Falls, this state. Safe-crackers there attached a couple of wires to the electric light lead so as to bring it to bear on the locks and thereby melted off the softer parts; and had it not been for the fact that the current was shut off at a certain hour they would have succeeded in entering the safe. Somebody should now offer a bill against the use of electricity and legislate it out of existence because possible of being misused, as it was done with human electricity for healing purposes because possible of being misused by quacks.

SCHOOLS FOR MEDIUMS.

There ought to be a school for mediums in every state of the Union. Schools where those possessing latent powers, subtle and sensitive, which unfit them for the exigencies of life as a battle and a struggle, may go and learn something of the powers they possess, know something about the relations existing between various functions of the body and the brain; of the process that casts pictures upon the brain for the indwelling spirit to read and interpret; of the electrical forces governing the mechanism of the body; of the power which enables the mind to read and describe the invisible surroundings of objects touched by the hand as in psychometry; of the force which conducts thought from mind to mind. Physicists are learning to telegraph between distant points without the intervention of a wire. Why should not mediums know something about the subtle alchemy that makes it possible for a thought to travel from one mind to another? These are legitimate studies, and no more lasting and beneficent monuments can ever be erected to the uses of Spiritualism than schools of the character here adverted to.

NO JURISDICTION.

Query: How can any civil court in this country, where every citizen is free to worship God as he pleases, decide what constitutes religion? Judge Sheldon of the supreme court of Massachusetts, in his recent decision against the Theosophists who were trying to show their title to exemption from taxation on the ground of religion, has raised a severe storm of discussion on the above question. If it shall culminate in the total extinction of the non-taxable enjoyment of church property it might be regarded a blessing, but as there is no prospect of such an end our protest against any discrimination remains the same. It is not within the purview of any court or any other power to judge what is or what is not a religion in this country. So long as the dictates of an honest conviction move the minds of men and women in the exercise of their worshipful predilections, and so long as they do not trespass upon the rights of other people in their exercise of the same prerogative, a court is in mighty poor business in shooting out a dictum against them.

A repetition of the history of Puritanism in New England would be a hazardous move just at this time.

Two hypnotist fakirs, after raking in all the loose change that the residents of Peru, Ind., could spare, left the place and also a board bill. The constable, who was called to prevent the professed hypnotists from getting away, found one of them comfortably buried. The man was announced to be in a hypnotic trance and entirely unconscious. Of course service of summons was an impossibility under the circumstances. That is what the hypnotists thought. The constable, however, had a different theory. He thought the trance was a fake. So he went to the pipe at the head of the grave and read the summons to him. There was no response. Then he calmly announced down the pipe that unless he heard an acknowledgment of service from the interior of the grave inside of one minute he would pour a pail of water down it. The fakir promptly acknowledged service and was dug up and fined \$25. The constable is now looking for some more hypnotists.

Among the latest publications issued by the Light of Truth Publishing Co. are the Psychometric Dictionary, "Spiritual Scraps," and the third edition of "Higher Realms," 25 cents each.

FORTUNE TELLER VS. MEDIUM.

Some of the New York newspapers are showing up the methods of the soothsayers, fortune tellers and other charlatanism in the tenement districts of the metropolis. Next to the cheap saloon and bawdy house these forms of fakerism do more to degrade and impoverish the people of our large cities than any other one evil. Thousands of dollars are annually mulcted from the gullible by these harpies, the worst of it being that no distinction is drawn between them and the honorable spirit medium. The public, in large part, group them all together, thus injuring a noble and exalted calling. There is no way of dealing with the situation other than by exposing the rottenness, and the newspapers are to be commended for their work in this direction.

It seems strange that the Vitascope, in many respects the most wonderful machine ever invented, should gain its greatest renown before the public in portraying a big prize fight. It goes without saying that thousands of people who saw the work of the machine in Columbus last week went there to see the pictures of the fight and had no thought or care about the marvelous mechanism that reproduced it. Here we have the brutal and the inventive genius hand in hand. It shows what the masses of the people crave.

We glory in the grandeur and promise of this mighty gospel. It gives to those who work for it the capital to withstand the strikes which laborers in the workshops of error are continually bringing upon the world. Outraged conscience rebels at the teachings which hold up an implacable foe under the guise of a friend. Spirits declare that friendship, love and truth are our undying heritage if we simply obey the rules governing these qualities.

With numerous "doubtfuls," "maybes," "perhaps," "however," "possibilities" and "whereases" W. E. Ord deals out "A Scientific View of Ghosts" in Current Literature for July, and winds up with a hope that "an endeavor to explain the phenomena scientifically may help to decide the validity of the belief in their existence, or else prevent that unhealthy state of mind which is too often its sole origin." Mr. Ord may now take his seat.

No subject is of greater importance nor fraught with graver responsibilities than that which lays waste the errors of ages and exchanges creedalism for a rational philosophy. Proportionately as mankind recedes from the mythology of supernaturalism they find the responsibility of life shifted to their own shoulders. Therefore the moralist perceives in Spiritualism all the benefits that can accrue to humanity individually and collectively.

The arrest of W. W. Hoskins in Atlanta and his subsequent fining of one dollar for preaching infidelity has brought the free thinking publications to ask the question whether this is not an encroachment upon free religion, and contrary to the federal constitution. Perhaps our legal authorities do not see it in that light. They may respect the law to the extent of allowing free religion, but not free irreligion.

The great Napoleon was, as is generally known, attended by a star. This story was implicitly believed at the time, and it is said to have been first related by General Rapp, who, on visiting the monarch's tent at night, found Bonaparte excitedly pointing to a corner of the tent, crying: "Do you see that—my star? It is shining there before you."

Occultism.

THE MOLECULAR HYPOTHESIS OF NATURE

A Brief Synopsis of Three Lectures
Delivered by Prof. William
M. Lockwood.

Subjects.—What is Spirit and What is Spirituality? The Molecular or Spiritual Hypothesis of Nature and the application of its data to the Philosophy of Spiritualism.—The Evolution of Man's Conscious Ego.

In a review of the many able lectures delivered it does injustice to none to state that Prof. William M. Lockwood of Chicago is one of the ablest exponents of the Spiritual Philosophy from a Scientific Standpoint. Each discourse being accompanied with experiments by apparatus of latest devices.

The first lecture in enumeration was largely epigrammatic. As instance: "It is the realm of science to trace the correlations that belong to all cosmic relations—to trace the mystical, to unravel the secrets of nature. Speculation is opposed to all scientific inquiry. There is no department of nature, but the genius of nature shall penetrate it. The time has come when people dare experiment. American genius demands analysis. The great philosophies of Spiritualism will stand the analysis of science, but the gods will not. Eternal principle, not law, is the method that rules. We are in a world of constant phenomena. The real activity that perpetuates all natural process takes place in the intricacies we can not conceive of beyond human vision."

Every form and type of life is magnetic—an electrode. It is the invisible that is the real. It is the problem of science to trace the invisible through its evolutions.

Referring to primitive chemistry he said the ancient alchemists called the invisible factors which escaped from his crucible, spiritual; not as essence of some Almighty Jehova, but because they were beyond his vision. The Alchemists always called the invisible, spirit, and said they ascended to the gods. They should have said that each principle of nature took its own place by affinity—that all tutelary deities once lived in the form. Lesser alchemists had to do with the gods, not the greatest minds.

In proportion as electricity—that wonderful element which has its properties in affinities, is understood, the gods will disappear. What we call chemical and spiritual forces, in their wonderful correlations produce everything we see around us.

Environments of Spiritual forces, under erroneous conceptions of civilization grow rubbings of humanity as well as of corn. The new era will leave God out of all cosmic processes.

Cosmic spirituality teaches some of the grandest lessons—that processes of disintegration are as grand and sublime as are those of exaggeration.

An ethical idea of human unfoldment belongs to an expression of the better life within; and as we learn of the world around us, we learn that it is not alone the province of the human to store up consciousness—that the same possibilities exist in matter about us. Records talk back to us from the phonograph. Spirit forces find correlations in all conditions. Nature's eternal principles declare the continuity of life.

In conclusion he said Spiritualism has to educate the public mind to a reception and conception of truth when presented. Let us leave the garden of

the gods and dwell in the temples nature rears all around us.

During the delivery of the second lecture among many other things Prof. Lockwood said: "The time has come when the thinking sons and daughters have a right to arise and demand the analysis of justice and equity. For a whole century of past times the intellect has been shrouded in the fetich ideas of a barbarous race. These conditions still hold in bondage men's intellect, you have never considered that you, with all your brilliant mentalities are like the flames which inhere in what we call matter."

Your priests and physicians have told you that matter is dead only as a God stands back of it; I am here to prove this a fallacy. We believe in demonstration. What you call matter contains all of the infinite. The automatic action of nature holds all the powers of nature in her grasp.

Many Spiritualists are prone to look on these expressions apart as belonging to material phenomena; whereas, Spiritualism means the doctrine of nature's processes. The cosmic theory of nature is the grand deductions of the wisdom of Sages.

Contrasting the Molecular and the Atomic theories he said, that, each atom gives up their identity by the process of reciprocal action, is a more just concept of nature's processes than atomic action. I can not understand how repulsion and attraction can be resolved into atoms. I dropped the atomic theory and truth on the Molecular and Spiritual hypothesis of nature. Every molecule has its formative energy.

Standing on the Spiritual hypothesis of nature that surrounds you on all sides—that principle grows the trees and grasses and unites humanity to superior intelligences.

To understand the principle of molecular reciprocity, I define a molecule as the smallest particle or amount of matter that shall contain all the elements in the compound, or the rhythmic relation. A molecule of matter contains or yields the color spectra.

He then gave, with appropriate apparatus, experiments illustrative of the eternal principle of action and reaction, showing that the vibrations of the bar carry along with it the character of the impact of the hammer as well as the character of the bar. Nature is so highly tensioned, that its vibrations set in motion bring to you the consciousness of its identity—the vibrations of the atmosphere bring to you the character of the speaker.

Thought may be sent out, and the mentality to which it is sent catches the thought—this is truth connecting all stellar space. Over a space of 20,000,000,000 of miles the star Sirius is impressed on the photographer's plate. We comprehend not the sublime principle of progressive action and reaction. This principle when understood will explain the "rap." Conscious vibration sends the rap of the battery—the key is precisely like the spiritual rap—the make and break of the current makes the rap. The wind on the keys produce only electro induction. When consciousness stands behind the key we have magneto-electro rape and character. When consciousness sends the message we can recognize that consciousness which sends the message.

All energy depends upon the principle of induction and spiritual force and factors lie behind all phenomena. Nemo Semper est. Can you regard

matter as inert when you understand consciousness is carried along the lines of wire and the ground current? There is something in the ground current reciprocal of your thought. This principle of action and reaction is everywhere operative and eternal.

Science demonstrates that thought is a physical energy and has its correlations and affinities like all other physical forces. The thought machine throws back the subtle thought which was projected upon it by the operator. There is everywhere reciprocity and it is time the deeper analysis of these sublime truths be known. If there be infidelity, it is where demonstrated truth is buried and matter is said to be inert, dead.

The great truth of reciprocated action proves there are no secrets in nature, action and reaction are the basic truth of automatic nature. The vibrations projected take on itself the character of the transmitter. Ole Bull can not play a sonata on a two-string fiddle unless the brain shall have a special bequest.

The secrets of nature shall be given up to the photographer. The truth of how my voice reacts on your mentality is the truth concerning all mentalities of the future world. The processes of correlation between denizens of future spheres is as natural as that which exists between us here in the form. Every great discovery of the last two years leads up and supports the philosophy of Spiritualism, from the cathode ray correlated in the beauty of the flower to the nebula around the sun.

The principle of reciprocity instilled into human consciousness will teach a just comprehension of nature's processes and association; and as the human mind becomes lifted up, it attracts to itself the grand avatars who live in the spiritual domain, and become correct mouth pieces for the verities of life beyond. After speaking for two hours—the mercury ranging in the 90's—with all the earnestness and fervor of a great purpose, he said: "Friends I thank you—if our effort to instruct you, shall meet with a full response in your inner self, I shall be repaid."

At the opening of the third lecture of Prof. Lockwood the choir rendered a selection from Beethoven which deeply touched his soul. Advancing to the front of the rostrum he said: "In my investigation of nature's processes, my lines of thought have led into new fields of inquiry; my work has been alone—oftimes after these lone quests I have sought seclusion and baptized my soul with just such melody."

In these studies he conjured of nature the secrets of the process of life, for all is life throughout the universe. As the poet says "there is no death, what seems so is transition."

Too young and inexperienced to enter upon the practice of medicine to which his diploma entitled him he engaged for a time in the art of photography. Herein he confronted nature in her subtle forms. He conducted lines of thought the properties of nature which led up and demonstrated the philosophy of Spiritualism. He conceived that mind, spirits, the visible and invisible, the ponderable and imponderable were amenable to like principles. Coming into the truth of this great philosophy, he found himself a collaborer with the experts of the chemical laboratory. From these investigations and studies he believed that consciousness as an individualized evolution lives on and on through two coming ages of eternity. He perceived that nature gives all she has by means of impression.

To his audience he said: "We wish to impress upon your consciousness that all orders of energy—any association of forces that impress your mentality, does, it, as all conditions are impressed. The process of impression are proven by analysis to be all alike. This

truth applies to the world just beyond your vision, the same as to this world. All the elements known and yet to be discovered are of a spiritual character. All around us, is of a spiritual nature; far out of nebulous matter and the atmosphere and ethers of space, have been evolved all cosmic forms, and the latent electro-mobility of our wires and earth-currents, once existed in nebulous elements. Said he, the time has come for analysis and verification of the conditions of life.

Nature's wonderful infinitude is actuated by principle not law. Principle has always existed, and instead of taking you away from God, it takes you away from Ptolemaism. Those who wish to adjust themselves to a new consideration of principles, to believe on demonstration in your own time, will find all the practices of the universe correlated in matter. We can not conceive of Deity outside of space. Time like space is a factor. To present these ideas, apart to popular conviction, is no easy task. We believe in the integrity of mankind; that when genius has probed nature, man should stand at the front and present the facts.

The art of photography led me to ask, how does the picture get on the plate? Said he, this discovery made of me a Spiritualist. The "rag" is a principle of spirit induction. The Actinic light was said to produce the picture. What are the factors which correlate these forces? What carries the sound of the different hammers through the bar of steel, and through the atmosphere? This answered how the picture got on the photographer's plate. These vibrations carry the character, of the hammer and of the steel bar receiving the impact through the electrodes of the ear to the sensorium of the brain, where it is received by the inner consciousness or the life-ego.

Speaking of this deep research into nature's processes, Prof. Lockwood said "In that state of negative receptivity I reached out to receive from the other side of life—a voice spoke—"What the vibrating molecules are to the hammer, the vibrations and potentialities of light are the consciousness of the brain—the potentiality of light projects the flowers on the consciousness. Color—light impacts on the plate—each color makes a peculiar color on the plate in affinity to the color motion. "Thus the lightening railway train of coaches is impacted with the velocity of light, on the photographer's plate and the landscape with its varied autumnal glories, glared upon and mirrored forth from lake and river. A truth known holds good so long as mathematics holds true

Articulation through the potentiality of color-motion makes an impact on the plate, the same as voice and the impact of the hammer on the bar of steel.

The nerve ganglia are simply a mechanism. That spiritual modes of motion affine themselves to the plate, can be demonstrated in the plate of a photographer. They are so subtle, so refined, they can not be seen, but the jagged line in the paraffine disk is the result of the stylus or pen. Reciprocal relations in the tin foil show the especial faculty of invisible affinity for matter. What the vibrating molecules are to the ear, so are the molecules of the voice to the telephone. The process of molecular associations is the most potential process in nature. The process by which speech is evolved from the phonograph—by which telephone messages are sent, are the same as the process between the mentality of spirit and the mentality of the human. In conclusion he said, every phase of intuition or impression will be found in its last analysis to be the result of molecular impact, since man can have no sensation, however subtle, that is not conscious sensation. How long. Oh! how long has ignorance held the citadel of thought and investigation in the slumberous embrace of

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superstition. How long have the man-made-gods and fetichisms effectually placed a "flaming sword" around the tree of knowledge and the pathway of life? How long has man barred himself out of the Eden of truth, becoming the willful victim of rapacious greed and creed in the jungles of the fetich civilization—buffeted by the winds of ecclesiastical and political cunning and tossed on the tidal waves of popular fallacies. But the mental horizon of the age indicates a coming grander tomorrow. Science is loudly knocking at the portals of thought, demanding that reason dethrone superstition, unlocks the shackles of bigotry, and bids humanity rise from the slavery of fanaticism into the domain of liberty and truth, where knowledge is the pathway to higher life and an enlarged understanding of nature's principles, its superior fruitage."

GRACE L. PARKHURST.



MRS. A. B. SEVERANCE.

Mrs. A. B. (Mary) Severance, the well known psychometrist and impressionist medium of Whitewater, Wis., has perhaps been more constantly employed in her work under the control and guidance of unseen intelligence during the past thirty years than any other medium now before the public. Her psychometric and impressionist readings have been and still are in demand among spiritually minded people in all parts of the civilized world, and of incalculable benefit to those who follow the practical instructions with which her readings are always replete. She is of Scotch parentage. Her parents were James and Jane Malcolmson. When first developed as a medium she was derided and persecuted by opposers of Spiritualism, and even utterly ignored by some of her near relatives; but who in good time were brought to a knowledge and light of Spiritualism through the persuasive and convincing power of her mediumship.

Mrs. Severance has ever been conscientiously devoted to her mediumistic work, and well may it be said that she has been, and still is, an aid to the cause of Spiritualism and a blessing to mankind.

Three months' subscription and Psychic World, 25 cents.

THE CAMP AT ETNA, MAINE.

The annual June business meeting of the First Maine Association of Spiritualists was held at Buswell's hall on the grounds of the association at Etna last week. The arrangements pertaining to the forthcoming camp meeting were the principal matters considered. Among the speakers thus far engaged are Moses Hull, J. Frank Baxter, Mrs. Byrons, Mrs. Ella Hewes and others. The regular annual meeting begins on Friday, Aug. 27, and continues 10 days.

RESOLUTIONS DEFINING SPIRITUALISM.

Editors Light of Truth: Several years ago I attended a state convention of the Spiritualists of Oregon, and as chairman of committee on resolutions presented the following resolutions, which were adopted, and published in the Oregonian, the leading state paper. As several friends have since asked me for a copy of the same, I send them to you for republication—the first time by any Spiritualist paper.

DEAN CLARKE.

THE SPIRITUALIST CONVENTION.

RESOLUTIONS ADOPTED.

The following resolutions were introduced and adopted by the Spiritualist anniversary convention, with the request that the press of Portland and the state of Oregon publish the same:

Whereas, Very erroneous ideas concerning the doctrines, beliefs and customs of the Spiritualistic fraternity as a whole prevail in the minds of its opponents, we, the Spiritualists of Oregon in convention assembled, deem it proper to make a manifesto of some of our sentiments in the following resolutions, which we think express the general belief of Spiritualists at large on these points:

1. Resolved, That while it has never been deemed wise or expedient to adopt an authoritative creed trammeling liberty of thought, and while we recognize the fact of a diversity of opinion upon theoretical and speculative points, yet we generally concur in the fundamental fact that disembodied spirits can and do communicate with mortals, through natural laws governing various methods known as the Spiritual phenomena.

2. Resolved, That we regard these phenomena as the signs and tokens of a new dispensation of divine power, wisdom, love and truth, for the salvation of mankind from error, sin and suffering; and we believe that these Spiritual manifestations are establishing a scientific basis for a natural, philosophical and truly spiritual religion, which shall unite heaven and earth in holy communion.

3. Resolved, That we regard the Spiritual philosophy as a grand eclecticism embracing the truths of all past revelations and discoveries demonstrating those of the present, and preparing for those of the future; therefore we accept the Bibles of all ages and races as evidence of the universality of inspiration and proof of the progressive nature of revelation; but we reject all claims of plenary inspiration and authority over reason, which is the criterion by which the merits of all must be judged.

4. Resolved, That we see in the manifestations of today as well as in those of the past, proof of the existence and communication of both good and evil spirits, which is evidence that death does not change man's moral status; therefore it is our duty to "try the spirits," and submit all communications to the decision of our reason and conscience, lest we be deceived and misguided.

5. Resolved, That we believe in law and order in society, and that monogamic marriage is the basis of the highest social structure, and hence neither good spirits nor true and wise Spiritualists, seek "to destroy the law of social organization, but "to fulfill it," by striving to establish the union of the sexes in accordance with the essential compatibilities of nature, and to bind it by the strongest bonds of mutual love and duty, sanctioned and enforced by proper legal regulations.

6. Resolved, That we regard sin and suffering as cause and effect, inevitably associated, and commensurate in duration; that in the economy of na-

ture all punishment is for the good of the punished, therefore there can be no vicarious atonement, nor eternal misery, but each and every sinner will suffer, till through suffering he is purified, and learns that perfect obedience to all the laws of his being is the only "way of salvation" from the consequences of wrongdoing; therefore it is only by precept, example and personal influence that Jesus, or any other personage, can be "the Savior of the World."

7. Resolved, That Spiritualism offers the highest incentive to virtue by teaching that the good alone can be happy, and it presents the strongest possible bar to vice by proving that its punishment is inevitable, and that every sinner must "work out his own salvation;" that it appeals to our moral and spiritual faculties by exalting inspirations and communications from "our loved ones gone before;" therefore, as it gives no license to sin by offering any proxy atonement, and teaches that heaven, or happiness, must be individually earned, we justly regard it as a higher moral force than orthodox theology, which is destined to supplant, as the Spiritualism of Jesus supplanted paganized Judaism. And as Spiritualism adds the quickening power of "angels and ministers of grace" to the progressive moral tendencies of mankind, it has become the mainspring and motive power of all the reforms of the age, its true believers and real possessors being the champions of every reformatory movement.

8. Resolved, That Spiritualism is "heaven's last, best gift to man," for it has "robbed death of its sting and the grave of its terrors." It has answered the great question: "If a man die shall he live again?" It has demonstrated a natural, progressive life for every individual beyond the grave. It has healed the sick, comforted the mourners, "changed faith to sight and prayer to praise." It has restored the "spiritual gifts" of primitive Christianity. It has swept the brimstone out of hell, wrath out of the bosom of God, and fear out of the mind of man. It has dethroned the devil and established the omnipotence of God. It has sounded the knell of superstition and sung the requiem of religious persecution. It has furnished the only antidote for materialistic skepticism and the only solution for the occult mysteries of life. It has demonstrated a new force and a wonderful phenomena to science. It has revealed the infinite possibilities of the human spirit. It has permeated the literature of the age with its liberalizing genius. It has modified theology and improved the philosophy of the world. It has changed for the better the preaching of the pulpit, and improved the tone of the secular press. It has stimulated inquiry, quickened invention, hastened progress, energized reform, broken shackles, liberated slaves, proclaimed liberty, equality, fraternity and justice, and commenced a revolution which shall give fulfillment to the angel's song of "Peace on Earth, Good Will to Men."

Twenty-five cents for a new book and three months' subscription. See notice to that effect.

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FRANCIS CASEY, St. Louis, Mo.

DEVIL'S LAKE CAMP

July 11th to July 26th. Speakers and mediums engaged: E. W. Sprague, Jamestown, N. Y.; Mrs. E. W. Sprague, Jamestown, N. Y.; James Aiken, Jackson, Mich.; W. F. Smith, Jackson, Mich.; Professor Frost, Jackson, Mich.; Marion Carpenter, Detroit, Mich.; Anna L. Robinson, Port Huron; Vern Cooper, Mason, Mich.; Frances Ruddick, Franklin, Ind.; Mrs. Levi Wood, South Haven, Mich. Half fare rates on C. J. & M. R. R. One and one-third fare on all roads connecting with C. J. & M., if tickets are purchased from July 9 to 12. For full particulars write to D. P. HUGHES, Sec'y, Wheatland, Mich.



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A Critical Review

Rev. Dr. Kipp's Five Sunday Night Sermons against Spiritualism.

By Dr. J. M. FEEBLES. Price 25 cents. For sale at this office.

SUNDAY SERMONS.

INCONGRUITIES OF LIFE.

Following is the substance of a Sunday sermon by Dr. Rexford of this city, and manifests a progressive spirit in harmony with ours, which will give others than Spiritualists something to think about, and perhaps for their future good:

"We are to have in our city this week two exhibitions—the Democratic convention and the Illustrated Fitzsimmons-Corbett prize fight. Is this combination made by chance or intention? Does the enterprising management of the Nevada brutality set the vulgarity for this particular time on the supposition that the convention will have a joying sympathy with it? Do the two ideas make up a sort of "Cheng and Ang" combination? The convention could not do a better thing than to declare its abhorrence of such a spectacle. The civilized states of the country prohibited the fight and Massachusetts has forbidden its exhibition. Why not Ohio? Why should our state be burdened and besmirched by these exhibited brutalities? The Urbana disgrace is enough for one year it would seem.

We make it a misdemeanor for a man to expectorate in a car, but what is the danger from this when compared with a week of this barbaric spectacle? We might float a car in a stream of consumptive spittle and it would not be productive of a hundredth part of the evil which will result from this exhibited horror. Men must not spit in cars or they will be arrested, but men may deliberately murder a man with malice aforethought here in a neighboring county, in broad daylight, and not an arrest be made. You must be careful of spittle, but you may bring ropes and sledge-hammers and hang a man, already under arrest and sentenced under the law, and hang him like a dog and never a man be brought to account. The gnats must be carefully strained out. The consumptive germs must be carefully restricted, but the murderous may walk forth unharmed and unmolested. Our city authorities are mighty on spit, but indifferent to the moral effects of pugilism. It passes Curfew ordinances and then licenses exhibitions which will call every boy in the city forth to violate its protective measures. The dawn of even a little sanity in our methods would be a great relief."

WITH SPIRITUAL BEING.

The following is from the pen of Rev. C. E. W. Gossow, a Universalist minister, and shows the advance made by the thinkers of the church in our direction:

"The most interesting phenomenon in the natural world is life. It is found everywhere, and is alike mysterious in the simplest and most complex form. What is that power which lifts the water from the earth through the cells of the great oak to its very topmost twig? What is that secret potency which burdens the trees with delicious fruit? In the kernel of the seed lies hidden the secret. We know it is there, but it can not be found. We recognize life by the phenomena of motion, assimilation and excretion, dependent upon matter. Annihilate matter, supposing that to be possible, and you annihilate life with it. Life is a physical phenomenon, having its seat in physical organisms, subsisting on matter, and being capable of transmission, only from substance to substance. Life is confined to the physical world, is alike in all organic things, and exhibits the constant process of breaking up tissue and its renewal from assimilated elements. Life and matter are of the earth, earthly, and confined to its domain.

"Aside from the physical, man has a psychical or spiritual nature. We are enabled to acquire definite knowledge of our psychical as well as of our physical nature, and as a knowledge of the nature and functions of the physical life enables us to better regulate our life in harmony with the laws of the physical world, so a knowledge of the nature and functions of the spirit will help us to more fully utilize and develop our spiritual powers. And as a practical result of this soul-study we gain, in short, a scientific basis for our religion. The science of the soul is a science in the same sense as the science of physiology or astronomy, and through it we learn that in human nature there is something which can not be accounted for on any material ground, phases of which appear in somnambulism, mind-reading, telepathy, spiritism, mental healing, Christian science, faith cure, clairvoyance, each of which furnish proof of spiritual powers independent of all material relations.

"We further learn that the mind is dual, or twofold; the one objective, the other subjective. The objective mind employs the physical senses to take cognizance of the objective world and is the rational side of mind. The subjective mind embraces the emotions and memory, and takes cognizance of its surroundings by means independent of the physical senses. It is identical with the soul. The duality of the mind is proven in several ways. Dreams are the activity of the subjective mind while the objective is at rest. Sleep-walking is due to the same cause. Clairvoyance is the work of the subjective mind in a trance state. The objective mind is mortal since its function is to deal with the objective world through material means. This function is unnecessary in the spirit state, as the subjective mind, or the soul, performs the functions independent of the body or any other matter. A person in the clairvoyant state needs no eyes to see; his spiritual eye beholds all things; he needs no time to overcome distance; for time and space are alike non-existent for him; he needs no reasoning faculties, for he perceives intuitively. These are the powers of the soul as revealed by science, attributes which are divine and show that the spirit of man is indeed in the image of God. The soul is endowed with powers which can find their full exercise only in a spiritual state, with functions which find their freest scope of activity when liberated from the limitations of a physical environment. And we may be assured that it was thus endowed, not for a limited and almost impotent activity in the body, but with a design for complete employment in an immortal state.

"We know, then, that everything mortal and imperfect shall be left behind when we leave this physical state; that the soul shall be freed from the limitations of its earthly environment and enter into a state of free and full activity; that while 'now we see through a glass darkly' and are dependent upon the services of our imperfect physical senses, then 'we shall see face to face' employing the divine faculties of the soul to perceive all things as they are; that while 'now we know in part,' being dependent upon the limited power of the reasoning faculties, 'then we shall know even as also we are known.' Faith and hope are reinforced by understanding, and we can work with equal confidence for the present and the future. While we improve the opportunities of life and enjoy its blessings, we need not fear death, for the soul is the true self and its destined realm the spirit world. Seek to understand human existence, physical and spiritual, for in this lies increased power, freedom and happiness.

Search everywhere, try all things, and when you find the truth, the truth shall make you free."
Oshkosh, Wis.

Three months' subscription to the Light of Truth and Psychic World (an illustrated Spiritual novel by the author of Higher Realms) for 25 cents.

ON MARRIAGE.

Sadi Mahomet, an eastern priest, recently said on this subject:

"Love is the one stupendous feeling that exercises the soul. What in America is called holy matrimony is often a physical delusion. If your marriage ceremonies are holy, why is it that I read in the newspapers long lists of divorces? Young women do not let a man put a ring on your finger with well sounding words and then get a license granting you and him the right to be married. What will that piece of paper amount to before the Almighty Father? Instead, it must be a marriage of souls—you must be married in heaven before calling the attention of the world to the fact that you will spend your life on this earth together."

Siddi also explained that in India, when a slight difference of opinion arose between husband and wife, each went off on a pilgrimage. In this way they purified their souls, after which they could live happily together. The speaker argued that a man born in one season of the year and a woman in the opposite should never marry.

"Spiritual Scraps" is a testimonial of Spiritualism by Wallace, Crookes, James, Lodge, Underwood and others. See adv.

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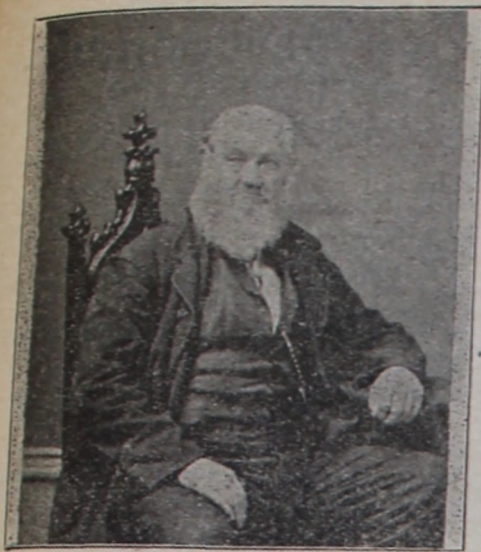
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SAMUEL UNDERHILL.

Mr. Underhill is a veteran in our cause and is well known to many of the friends, who will be pleased to see him in print. His home is at Akron, O.

The World of Psychics and Liberal Thought.

William Watterman, a leading citizen of Elyria, O., passed away recently. He had a pronounced premonition of his demise. He called on a number of his friends in Cleveland a few days prior to his death and told them that he would never be in that city again as he felt that he would die soon. The day before his death he bid many friends goodbye, and made all the arrangements concerning his funeral.

Judging from the manner in which the newspapers of Auburn, N. Y., treat the subject of Spiritualism, the aura of the big state prison located there exercises a permeable effect quite in keeping with the traditions of the town. Frank Ripley has been laboring there and the papers treat him with uniform abuse, all of which is to Mr. Ripley's credit.

A tender of considerable land has been made by Heinrich Schwoer and several other property owners of Crete, Ill., for the purpose of locating a home for aged Spiritualists, at that point.

"Dr. Alex Hume and Miss Kate Fox," who advertise that they have just made a tour of the world and come endorsed, by the press, struck Deadwood, S. D., a week or two ago, for the purpose of showing the mountaineers what Spiritualism is. By the way, who is Dr. Alex Hume and who is Miss Kate Fox?

A sect called the "Holy Rollers" is doing business in central New York. The chief aim of the society seems to be to frighten weak men and timid women and children into the belief that hell is yawning for them unless they turn to Christ. Several persons are already half insane over the nuisance.

Mrs. A. H. Luther of Muncie, an aged and honored worker in Spiritualism, delivered a stirring address recently at Hartford City, Ind. Mrs. Luther has been of late years exceedingly feeble, and we are glad to note these indications of her renewed health and strength.

The ghost dance, in spite of the stringent prohibition by the United States government, is being indulged in by the Cheyenne and Arapahoe Indians in Oklahoma Territory. The spirits of their departed friends are about all that the Indian has nowadays in the way of consolation for the "civilizing" engines of his robbers.

The black bordered envelope should go the way of all scare heads. Next to a nightmare this symbol of death is the greatest terror that congeals the blood of sensitive people. Strange to say, this scare fad is effected by many Spiritualists.

The Philistines of East Aurora, N. Y., are roaring about a "black thing" which they gravely style "something queer."

When Sir Walter Scott repeated "Hohenlinden" to Leyden the latter commented:

"Dash it, man, tell the fellow that I hate him, but, dash him, he has written the finest verses that have been published these fifty years."

Sir Walter faithfully carried out his errand, and had for answer:

"Tell Leyden that I detest him, but I know the value of his critical approbation."

The San Francisco, Cal., Chronicle has been giving some fine pen drawings of prominent Spiritualist workers in that state. T. G. Newman, Mrs. R. S. Lillie and Prof. J. S. Loveland among them.

"Socialism and Spiritualism" is the topic at present under discussion in England.

We are often reminded of the story about the shrewd old Quaker who had to deal with the smart young gentleman who was far too clever to believe in things he could not see. The following catechism was found efficacious:

Said the Quaker:

"Does thee believe in Asia Minor?"

"Yes; though I have not seen it I have seen others who have; besides, there is plenty of proof that such a country does exist."

"Then thee will not believe anything thee or others have not seen?"

"No; to be sure I won't."

"Did thee ever see thy own brains?"

"No."

"Ever see anybody that did?"

"No."

Does thee believe thee has any?"—Light.

The Two Worlds, Manchester, England, recently reprinted a most valuable lecture by the late beloved Denton on "The Case for Spiritualism." Although some years have elapsed since its delivery the truths set forth are as applicable now as then.

The precipitation of another row in the warring factions of our Theosophical friends is likely to follow a recent "precipitated" letter precipitated on the translucent corpus colossium attached to the person of Mr. Henry B. Foulke.

Alvin G. Clark, the maker of the Lick and Yerkes telescopes, died at his home in Cambridge, Mass., June 9. He was 65 years old.

Mr. and Mrs. H. W. Haroun of Douglas county, S. D., believe the soul of their dead son, Walden, has been reincarnated, and on that supposition have adopted Mark Arkell, 17-year-old lad, in whose body they think it has established headquarters.

Mrs. Hoffman of Cincinnati, who claimed some time ago to have been swindled out of several hundred dollars and implicated Mrs. Gerring, a medium, in the alleged swindle, appeared before the chief of police later on and made voluntary explanation clearing Mrs. Gerring of complicity.

Earthly victories are frequently but the signals for a spirit's degradation in the beyond.—Psychic World.

Remall the Light of Truth to friends in the country.

"DIRT DEFIES THE KING." THEN

SAPOLIO

IS GREATER THAN ROYALTY ITSELF.

A FIRE OFFICIAL'S EXPERIENCE.

It having been reported that John Grady, a fireman who was killed at a conflagration in Cleveland, O., a few years ago, had been seen and talked with at a seance in that city, a prominent fire official of that city concluded that he would accept an invitation to be present at a subsequent seance at the same place. What he saw and heard is best set forth in his own way as follows:

"There were quite a lot of other people in the room and I took my place among them. No gentlemen were allowed except myself, who was received by special privilege. After a while the medium called me to the front. I find a man in front of me, whom I knew had died, but he comes before my eyes moving and acting. He stretches out his hand and we shake. The medium tells me I know the apparition well. I reply that if he looks like anyone with whom I was acquainted in life John Grady, who met death in the Short & Forman fire, is assuredly the man. Immediately there is a long knock and then two short ones, which in the firemen's code of signals, denotes that the person addressed understands or acknowledges the facts to be as spoken by the other. Then I let go the hand of the dead fireman and he disappeared from the room. It must have been John Grady, for I marked distinctly the resemblance in his facial expression. As to whether he wore the same kind of clothes and had the same habits of dress there was not time enough to note. I can't get the mysterious affair out of my head."

The Psychic World, an illustrated spiritual novel, by Arthur F. Milton, and three months' subscription to the Light of Truth for 25 cents.

HO, FOR SUMMERLAND BEACH!

The fourth annual Spiritualist campmeeting at Summerland Beach, Millersport, Ohio, will begin July 10 and continue until August 15.

Spiritualism will be discussed by some of its ablest defenders and mediums, among whom are Prof. D. M. King of Mantua Station, O.; Willard J. Hull, Mrs. M. E. Clemons, Mrs. DeLong, Mr. Stephens and Mrs. L. H. Grove, all of Columbus; Mrs. M. Kline of Van Wert, O.; and many others who are expected to be present, such as Mr. John Sutton, trumpet and slate writing, of Rushville, Ohio.

The musical department will be under the management of Miss Jennie DeLong of Columbus.

Accommodations at the Summerland Beach hotel, the finest house on Buckeye Lake, operated by Mr. W. S. Wandell, at reasonable rates. Daily admission to the campmeeting, 10 cents; season tickets, \$1. The T. & O. C. trains run to Millersport.

Another crusade is the three months' subscription scheme for 25 cents. Send your friend the Light of Truth for one quarter.

The man who condones fraud by hoping to learn the art himself, is having the wool pulled over him during the tuition.—Psychic World.

EVERY LADY SHOULD READ THIS.

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DR. W. M. FORSTER,
1059 Market St., - SAN FRANCISCO, CAL.

piritual Scraps.

EXPERIENCES IN SPIRITUALISM AND VERIFICATIONS BY

Professors Oliver J. Lodge, D. Sc., Wm. Crookes, inventor of the X Ray Tube; Alfred Russell Wallace, F. R. S., Prof. James of Harvard; Judge Dailey; Rev. A. J. Weaver; Dr. F. L. H. Willis; B. F. Underwood, and others.

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LESSONS IN LOGIC.

I promised that I would this week begin to outline a few lessons in the study of the contents and origin of the Bible. But as some of my friends have suggested that there are more readers who are interested in the study of Logic than there are who are interested in the origin or contents of the Bible, I have been persuaded to put off the Bible lessons until after I shall have presented a general view of the outlines of Logic.

The study of Logic is one of the most useful and interesting studies in the curriculum of what goes to make up what is called a "finished scholar." I am sorry that Logic has been placed so high in the catalogue of studies. Our schoolmen have almost universally decided that Logic belongs only in the higher institutions of learning. I could mention a half dozen studies in our high schools, either of which should be abandoned. If necessary, in order that the students might take up the more useful study of Logic. It is so generally argued by college men that Logic can be understood only by those who have obtained more than can be imparted in our high schools; that it is almost impossible to find books which simplify the study sufficient to make it comprehensible to the common scholar.

I searched many months before I could find a work on Logic written in an easy and comprehensive style. After writing out several lessons on the subject myself I learned that W. Stanley Jevons, whose larger work on that subject is used in all our principal colleges, had written a simpler work adapted to the common student. This work I can recommend. Every one who wants to become familiar with the subject will attain that end more speedily by studying this before any other book on the question.

LOGIC—MEANING OF THE WORD.

Logic has been defined as the science of inference; it teaches how one judgment, or one proposition, may be inferred from other judgments or propositions. The reader will notice that I use both the words reason and judgment. The reason why I do this is because some authors use one of these terms, others the other. To reason is to infer; hence Logic is called the science of reasoning. It is all of that and more; it is the science of thinking—the science of the laws of thought as thought. The word comes from the Greek logos; which means both thought and its expression.

Aristotle, who is called the father of deductive logic, spoke of two kinds of logic; one he called *ton eso*—that is, that within the mind; the other he called *ton exo*—that without the mind. One might properly be called *esoteric logic*, the other *exoteric logic*, or the bringing of thought out into expression.

Art is science put into practice. Logic is therefore both a science and an art. The word science means systematic knowledge—knowledge methodized. Logic is thought methodized, analyzed, that is, divided into parts, and then synthesized.

Henry M. Day, in his admirable work on Logic, says: "Logic, indeed, is not thought; it is only thought applied to thought; the science of thought, or

still more precisely, the science of the necessary in thought. But this very limitation of Logic suggests its immeasurable utility to the spirit of man, whose dignity consists so much in thought. If Logic is not thought it yet presides over thought and prescribes its functions and its sphere. It preserves us, thus, from illusions and phantoms, which are, for the most part, occasioned by the confounding of experiences and thoughts; and the consequent imposition of thoughts for objects. Logic, moreover, opens the way for thought, and, by presenting occasion, calls it forth into exercise. It teaches how it may fasten on an object of experience, or an idea of the reason; traces out its relations; determines its properties, its conditions, its bearings.

The chief obstacle to thinking is ignorance of how to think. Matter enough is given in every outlook upon the external world, in every glance turned inward upon our mental experience, to partake and to sustain endless thought. Thought does not go forth as this gate of occasion opens to it, because it does not see. Logic opens its eyes upon the relations in their diversity, through which it may go forth to its work.

Logic further completes and perfects thought. Thought necessarily remains feeble and immature, except as it is developed and matured by Logic. As mathematics enables thought to carry its computations to indefinite limits, and to pace off the measureless skies, while the savage can compute but several scores, and can measure only where the foot can tread, so Logic not only carries thought forward in every particular direction to its remotest bounds, but also carries it over the entire field of its explorations, so that no part shall be overlooked."—*Elements of Logic*, pp 9, 10.

Charles K. True said: "From this analysis it appears that Logic enters into the vital processes of the mind, and conducts it from the known to the unknown. A demonstration is essentially a discovery. The propositions in a book of geometry are involved in the axioms and definitions on the first page, but to draw them out is as much a discovery to me mathematician as the continent of America was to Columbus."—*Elements of Logic*, p 21.

GENERAL AXIOMS.

Logic starts out on a few general axioms—axioms without which Logic can not exist. The first of these is that everything exists in space.

2d.—No event occurs without a cause.

3d.—Like cause will always, under like conditions, produce like effect. I have before said Logic deals with thought and its expression. It may be well to begin these lessons with the inquiry as to what thought is. There is a great difference between perception and thought. The idiot who can not think can perceive as well as the philosopher. The philosopher would not perceive a field of clover quicker, or more unerringly, than would a horse or cow. Yet the farmer thinks, that is, cogitates, more about how to produce the best clover, how to care for it, than do all the clover eaters in the world. Thought is the act of the mind in collecting together certain simple ideas caused by certain external stimu-

lants, which act upon the sensorium. It is a relative cognition. Thought must comprehend subject and predicate. Thought is a kind of continuous criticism which the mind makes on what is brought to it either intuitively or by the external senses. When one sees a man or a tree, that is not a thought; but it is the basis of a thought, and is in Logic sometimes called the content of a thought; the color or the shape of the leaves of a tree are not thoughts, although they may be the basis of thoughts which may come to you concerning the tree. Thoughts have their subjects in that which strikes the senses from without, or from the intuitions, but thoughts must have their predicates as well as their subjects. Where a tree is the subject of a thought, its properties are its predicates. You think of it as straight or crooked; of its leaves as being green, or of its being without leaves. Gold is the subject of thought; it is money; it is precious; it is heavy; it is yellow; it is fusible. It takes a subject and some of its predicates to make a thought. Thought seldom takes in all the predicates of its subject. If you think of water, it is good to quench thirst; it is good to bathe in; it is good to sail on; it is good for irrigation, or it will drown you. Thus your thoughts are the sum of your cognitions concerning its subject.

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(To be Continued.)

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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—Can a thought be created in one's mind or must it originate outside?—Inquirer.

Answer.—It may originate in either way. Man is a microcosm of universal mind or intelligence. He can thus create thought of his own or evolve it, but it is comparatively finite. He may also have thought or thoughts impressed on him by outside intelligence, both individualized and universal. In the former it is from other souls than his own; in the latter it is from nature, which is impregnated with universal intelligence (spirit) and is known as intuition. Matter per se does not inspire. But when alive with spirit (which combination we call nature) we can sense it consciously, and gather thoughts foreign to our own from it. A sensitive, like a poet, a musician, a sculptor, or a painter, can receive impressions from a tree, a flower, a rock, it is aurized by tradition, or even dead matter if individualized by the hand of man, such as an ornament or anything in which the maker or inventor has put his soul—his genius. But the latter will be more specific than general—partaking more of the philosophy of human nature or the moral, than of the universal or scientific. All truth, however, is scientific, but we generally study man apart from nature, as we can not dissociate him from the moral or spiritual when considering him as a whole; and in studying, analyzing or psychometrizing his works, we are bound to come en rapport with the man himself, just as we come en rapport with God or nature when touching upon her creations apart from man. Through one we learn to understand effect; through the other, causes, as man is a microcosm of whole creation. We can not learn of causes through the study of nature, because too vast. We need a centralized point in nature to sense causation; and only in man are we enabled to find this—the nearest of all centres in this respect being self. Man is the most perfect emblem of nature, and thus the best medium through which to analyze spirit or law—that condition above nature so-called. Becoming one with God has more truth than poetry in it. It is synonymous with rising above material nature (gravitation) and uniting with the governing power of matter and thereby becoming a control, whether of a mortal, a family, a circle, a community, a nation or a world—the highest of spirits standing at the apex of the planet from which they emanated, and controlling all the rest. Thus the God idea—an effect of intuition—but which has been perverted by the unintuitive into a theological or orthodox God, only to be killed again by the opposition. Now, the original God idea must have come from spirit direct—a thought impressed from the entity above the medium (nature). And if one thought, why not others? Perhaps the majority of our thoughts originate outside of us—come to us by impression, inspiration or intuition. But it is only natural that it should be so, considering the vastness of intelligent activity existing outside of ourselves. We are immersed in a sea of intelligence; for what else is life? Then why worry as to where our thoughts come from—

especially if they are better than those of our own creation?

Question.—Has the spirit world any sort of geography?—Traveler.

Answer.—Yes, and a very interesting one. From "Land of the Light," a new serial to be published in these columns in the near future, we extract the following: "Our ascent was gradual. It was a change of scenery from a grand earthly to a beautiful spiritual. Everything became more etherialized as we proceeded. Imagine yourself in a sort of fairy land where everything is of the clearest cut, the most delicate shades and tints, and all objects partaking of a lacy spirituality. But on the whole a counterpart of earth as a material body. One sphere rests on the other, but each is invisible to the one below, just as the spirit world is invisible to mortal sight, and each is a more etherialized counterpart of its supporter. Spirits develop in conjunction with this. Magnetic rays connect these spheres in every direction. Land in the sky is dependent on certain magnetic accumulations from below, some portions of earth furnishing more than others. Thickly settled districts, as a rule, furnish the largest areas of spiritual or sky continent. The geography of the spheres is as much of a study as that of the earth. Each section or subdivision has a name. Every continent is designated, and there are more in the upper regions than on earth because the area is larger. There are rivers and oceans, all resting on their own foundations, yet not interfering with earth because not attracted there—the earth's atmosphere carrying it as water does a cork. So much lighter is the material compared to that below. But the higher the less are these continents like earth's at present. They are counterparts of what the earth was in the past—each sphere forming from the spiritual particles arising from the earth, and taking its position in the atmospheric strata according to its nature—its refinement. To travel over the various spheres would occasion much surprise at the changes earth has undergone since it began to form a spirit world. The older the sphere the farther it is removed from the earth's surface, and each tale is a different tale of earth's past history and topography. The third sphere shows that at its formation Alaska and Siberia were one; that the Gulf of Mexico was a highland; that South America and Lower California were joined; that large continents existed in the Pacific ocean where there are now only small islands; that another lay between the United States and North Africa; and that Great Britain and Ireland were one, and connected to northern Europe. But there were large seas elsewhere, and other like changes. Now the spirit world reflects the earth as it was in the past in the higher spheres, and as it is in the lower—the earth or first sphere being its exact counterpart in the present always." From this you can form an idea of the geography of the spirit world, and picture to yourself an ideal to suit your imagination—imagination being mostly misunderstood inspiration.

Question.—Please explain why spirits can pass through some kinds of matter and not others? As for instance in the story of Mr. W. A. Laufman's unique experience of being 37 hours dead as published in your issue of May 29, where after leaving his body and going out into the street met a friend and in endeavoring to strike him with his hand, the hand passed through as if his friend's body was a shadow; returning the house where his body lay he could not enter the room till the door was opened.—K.

Answer.—The case referred to in the first question is hardly one for spiritual analysis, as the whole may have

been a dream, or partly so with no foundation for consistent reasoning. But so far as spirits after transition are concerned, they can either pass through matter or they can not. All depends on their relation to it. Matter of their own density obstructs their way in spirit as it does here. An earth-bound spirit may pass through one of higher development, yet not pass through a door, for it may have something in common with its gross aura. So a highly refined spirit may pass through a door, but not one of its own kind—the molecular arrangement in the latter being too much alike. To pass matter of the same density or of like vibration through its similitude, there has to be a momentary change made in these regions to effectuate it; and that is an art only understood by scientific spirits.

K.—Your second question was not clear.

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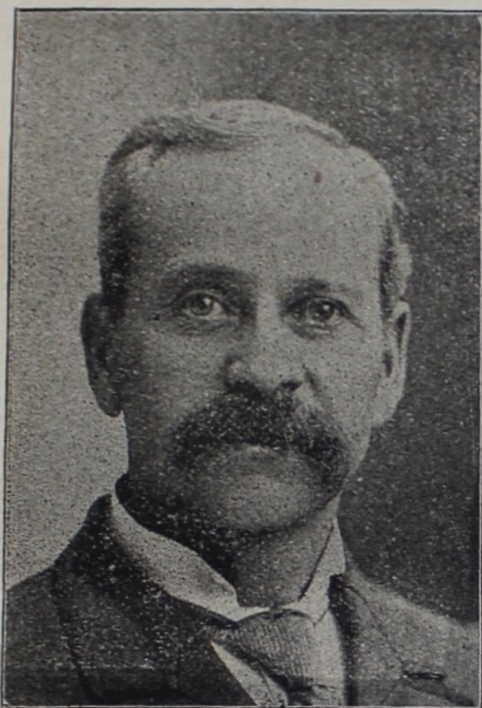
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